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FRIENDS'  
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# DISCIPLINE

OF THE

# SOCIETY OF FRIENDS

OF

NEW YORK YEARLY MEETING.

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REVISED AND ADOPTED BY THE MEETING HELD IN NEW YORK  
IN 1874.

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## REVISIONS OF DISCIPLINE.



THE first Meetings for Discipline held in New York, of which we have accounts, were held in 1671 or 1672. Rules for the government of the Society in that early day, similar in many respects to those now in use, are found in the records. In 1762 the Discipline of Philadelphia, as revised by that Meeting in 1719, was approved by the Yearly Meeting of New York (then held at Flushing, Long Island), and recommended to be used by the subordinate Meetings. In 1783 the Discipline was revised, and again in 1800, and two hundred and fifty copies ordered to be printed—the Meetings previously having been furnished with written copies, one to each Meeting. In 1810, and again in 1859, the Yearly Meeting revised it. Since then paragraphs have been altered from time to time, and during the present year, the Queries and Advices having been revised, the Yearly Meeting directed the book to be published in the present form.



# A BRIEF VIEW OF THE DOCTRINES OF CHRISTIANITY.

AS PLAINLY DECLARED IN THE HOLY SCRIPTURES, EM-  
BRACED AND PROMULGATED BY OUR FOREFATHERS,  
AND STILL HELD BY THE SOCIETY OF FRIENDS.

We believe in one only wise, omnipotent, and everlasting God, the Creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all things, the Mediator between God and man. Although we have rejected the terms of separate and distinct persons in the Godhead, we have ever believed, and as constantly maintained, the truth of that great and mysterious doctrine of the "three that bear record in heaven; the Father, the Word, and the Holy Ghost; and [that] these three are one"—one God, infinite, eternal, and incomprehensible, and blessed for evermore.

## CONCERNING OUR LORD JESUS CHRIST.

We believe in Christ Jesus, the beloved and only-begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary, and that in Him we have redemption through His blood, even the forgiveness of sins.

We also believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His

mouth ; that He was crucified for mankind, in the flesh ; that He was buried, and rose again the third day for our justification, and that He ascended up into Heaven, and now sitteth at the right hand of God, our Mediator, Advocate, and Intercessor.

We believe in the divinity and manhood of the Lord Jesus, and that His sacrifice of Himself upon the cross was a propitiation and atonement for the sins of the whole world ; and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice.

#### OF THE HOLY SPIRIT.

We believe also in the Holy Spirit, or Comforter, the promise of the Father, whom Christ declared He would send in His name, to lead and guide His followers into all truth, to teach them all things, and to bring all things to their remembrance.

We believe that a manifestation of this Spirit is given to every man to profit withal ; that He convicts for sin, and as obeyed, gives power to the soul to overcome and forsake it. He opens to the mind the mysteries of Salvation, enables it to understand the truths recorded in the Holy Scriptures, and gives it the living, practical, and heartfelt experience of those things which pertain to its everlasting welfare.

We believe that the saving knowledge of God and Christ cannot be obtained in any other way than by the revelation of His Spirit ;—for the apostle says, “ What man knoweth the things of a man, save the spirit of man which is in him ? Even so the things

of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God." As, therefore, the things which properly appertain to man cannot be discerned by any lower principle than the spirit of man, so those things which properly relate to God and Christ cannot be known by any power inferior to that of the Holy Spirit.

#### OF THE FALL OF MAN.

We believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression, he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man ; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature, and seed of the serpent.

But while we hold these views of the lost condition of man in the fall, we do not believe that sin is imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it. Hence children cannot be sinners from their birth, as some allege ; yet as they inherit the seed of sin, so, through Jesus Christ, they are heirs of grace, and partake of the benefits of the sacrifice made fo

the sins of the world, being saved by the atonement of our Lord and Saviour Jesus Christ.

OF THE RESTORATION OF MAN AND OF JUSTIFICATION.

We believe that the great design of our Almighty Creator in sending His beloved Son into the world, was for the redemption of man from the fall; that he might be restored into unity and fellowship with Him. For this end, He hath communicated to every man a measure of that light and grace which came by Jesus Christ, which, as it is received, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ.

To those who receive this light, and walk therein, it becomes in them a holy, pure, and spiritual life, bringing forth holiness, righteousness, and purity, and all those blessed fruits which are acceptable to God, and by which we are sanctified in the sight of God; according to the apostle's words: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." The same apostle says, "Not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour; that, being justified by His grace, we should be made heirs according to the hope of eternal life."

If justification be considered in its full extent,

neither Christ's work without us, in the prepared body, nor His work within us, by His Holy Spirit, is to be excluded ; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past ; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed ; that, as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life by Jesus Christ our Lord.

#### OF THE RESURRECTION.

Concerning the resurrection of the dead, what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come ; but rather submit that to the wisdom and pleasure of Almighty God.

Upon this interesting subject it is sufficient to refer to the teachings of our Lord Jesus Christ, and to the writings of the Apostles upon it.

#### OF THE HOLY SCRIPTURES.

We believe the Holy Scriptures were written by divine inspiration, and contain a declaration of all the fundamental doctrines relating to eternal life and salvation ; and whatever doctrine or practice is

contrary to them, is to be rejected as false and erroneous ; that they are a declaration of the mind and will of God to man.

We believe they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope ; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. We look upon them as the only fit outward judge and test of controversies among Christians, and are willing that all our doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, must be condemned as a delusion.

#### OF BAPTISM.

As there is one Lord and one faith, so there is one baptism. We believe it is the cleansing operation of the Holy Spirit in the heart, subduing its froward nature, and bringing it into conformity to the divine will.

The distinction between the baptism of John and that of Christ by His Spirit is clearly set forth : “ I indeed baptize you with water unto repentance : but He that cometh after me is mightier than I, whose shoes I am not worthy to bear : He shall baptize you with the Holy Ghost and with fire : whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire.”

True Christian baptism is the work of Christ Him-

self; whereby the soul is baptized into His Spirit, and adorned with His virtues; for, “as many as are baptized into Christ have put on Christ;” and “If any man be in Christ he is a new creature: old things are passed away, behold all things are become new, and all things of God.”

#### OF THE SUPPER.

Respecting the communion of Christ, we believe that it is inward and spiritual: by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which the breaking of bread by the Lord Jesus, with His disciples, at the last Jewish passover supper previous to His crucifixion, was a figure. We believe the essential communion between Christ and His Church is only maintained by a participation of His divine nature, through faith and obedience, and is the supper alluded to in the Revelations: “Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.”

#### OF WORSHIP.

Being fully persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we believe that His divine influence is essentially necessary to the performance of the highest act of which the human mind is capable—the worship of

Almighty God in spirit and in truth, which is no less than holding intercourse with the Father of spirits, and offering the tribute of homage and adoration to the high and lofty One, who inhabiteth Eternity, whose name is Holy; but who condescends also to dwell with him that is of a contrite and humble spirit. As God is a Spirit, and they that worship Him must worship Him in spirit and in truth, acceptable worship cannot be offered but through the assistance of the Spirit of Christ; He being our Mediator, by whom only we can approach unto God, and from whom we must derive, for this engagement, both the preparation of the heart and the answer of the tongue. In order to experience this necessary qualification, it is our duty to have the mind withdrawn from all outward objects, and reverently and humbly to wait upon the Lord in the silence of all flesh; that so He may be pleased, through the revelation of His Spirit, to give us a true sense of our needs and a knowledge of His will, and enable us to present an offering well pleasing in His sight. Those who thus wait upon the Lord, and depend upon the assistance of His Spirit, however small their number or solitary their situation, are the true worshippers, whom the Father seeketh to worship Him.

#### OF MINISTRY.

As it is the prerogative of the great Head of the Church alone, to select and call the ministers of His Gospel, so we believe both the gift and the qualifica-



tion to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers them on women as well as men, agreeably to the prophecy recited by the Apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy;" respecting which the apostle declares, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." As this gift is freely received, so it is to be freely exercised, in simple obedience to the will of God.

The Apostle Paul, in speaking of his ministry, declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;" that the exercise of it was not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith of his hearers might not stand in the wisdom of men, but in the power of God. All the Apostles and true ministers in the church of Christ were and are so called and qualified; even those who had been the companions of Christ in the flesh were commanded to tarry at Jerusalem, till they were endued with power from on high; clearly proving that nothing but power from on high, renewedly furnished, can enable men to preach the Gospel.

## OF PRAYER.

Although we are commanded to watch and pray continually, neither of which can be done without divine help, yet we believe that the solemn duty of vocal prayer requires a special impulse; and, in our addresses to the throne of Grace, it becomes us to remember that we are but dust—that He who is glorious in holiness, fearful in praises, doing wonders, should be approached with holy fear and reverence.

We are emboldened to draw near to Him in living faith, for the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought.

He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints, according to the will of God.

Our Lord, when personally on earth, adverted particularly to this subject. How short and simple, yet how comprehensive, is the prayer which He commended to His disciples in His sermon on the mount!

## OF WAR.

War results from, and encourages the evil passions of the human mind. It conflicts with, and is a violation of, the principles, precepts, and injunctions of the Gospel, which breathes peace on earth and goodwill toward men. It is entirely incompatible with the commands of our holy Redeemer, “I say unto you, that ye resist not evil”—“Love your enemies, bless them that curse you, do good to them that hate

you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We believe that the emphatic prayer of our Lord, "forgive us our debts, as we forgive our debtors"—and His declaration, "if ye forgive not men their trespasses, neither will your Father forgive your trespasses," continue of binding force upon every professor of the religion of the Prince of peace.

And we believe that no divine injunction or command, that is binding upon individuals, under the Christian dispensation, can be abrogated, or rendered void by any number of individuals in a collective capacity, as nations or otherwise.

The reign of Jesus Christ is peculiarly distinguished by its benign influence upon the heart of man, regulating his passions and propensities, and inspiring him with love to God and towards the whole human family. The prophet Isaiah, in the openings of heavenly light, foresaw the coming and government of the Prince of peace, and emphatically describes its peaceable effects in these words: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "And he shall judge among the na-

tions, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruninghooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Correspondent with these predictions, the birth of the Messiah was announced by the heavenly anthem, "Glory to God in the highest, and on earth peace, good-will toward men."

So far as mankind are brought under the dominion of the Spirit of Christ, wars and fightings must cease ; those lusts from which they spring will be subdued ; and in place of violence and injustice, the glory of God, and the true happiness of men, will become the great object of desire. Thus we believe that the kingdom of our Lord Jesus Christ shall spread and prevail, and that He who is wonderful in working, will carry on and perfect His blessed cause of peace and righteousness in the earth.

#### OF OATHS.

In regard to oaths, we believe we are bound by the express command of our Lord, "Swear not at all, but let your communication be yea, yea, nay, nay ; for whatsoever is more than these cometh of evil ;" and that of the apostle James, "But, above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea, and your nay, nay, lest ye fall into condemnation : " and therefore we refuse, for conscience' sake, either to administer or to take an oath.

[*An Extract from an Epistle addressed to the Governor of the Island of Barbadoes, by George Fox and others, in 1671; and a declaration of Faith issued by Friends in Philadelphia in 1695, are subjoined, as evidence that the doctrines which we now profess, are the same as held by our Society in its early days.*]

EXTRACT FROM GEORGE FOX'S EPISTLE TO THE GOVERNOR OF BARBADOES, 1671.

We own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, the preserver of all that He hath made; who is God over all, blessed for ever; to whom be all honor, glory, dominion, praise, and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh

without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when He said, "Behold the Lamb of God that taketh away the sins of the world," John, i. 29. We believe that He alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: He is our Prophet whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up to you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass, that every soul which will not hear that Prophet shall be

destroyed from among the people," Acts ii. 22, 23. He is now come in Spirit, "and hath given us an understanding, that we may know Him that is true." He rules in our hearts by His law of love, for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace and peace; the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priest gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That His disciples came and stole Him away by night whilst they slept." After He was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21), spake as they were moved by

the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfils them in Christ), and they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” 2 Tim. iii. 16, 17; and are able to make wise unto salvation, “through faith in Christ Jesus.”

ANCIENT TESTIMONY RENEWED.

“OUR ANCIENT TESTIMONY RENEWED CONCERNING OUR LORD AND SAVIOUR JESUS CHRIST, THE HOLY SCRIPTURES, AND THE RESURRECTION.” “GIVEN FORTH BY A MEETING OF PUBLIC FRIENDS, AND OTHERS, AT PHILADELPHIA, IN PENNSYLVANIA,” 1695.

“To the Reader.—That we faithfully and sincerely own and confess Christ Jesus our Lord and Saviour, according to the divine testimonies of the Holy Writ, and according to His spiritual manifestation upon our souls; and it is for our Christian vindication herein, and not for controversy (for a contest with contentious persons is endless), this following confession is writ, and submitted to thy perusal.

*“Our Scripture Confession concerning our Lord Jesus Christ.*

*“Concerning His Divinity, and His being from the beginning.*

“We believe that in the beginning was the Word, and that the Word was with God, and the Word was God, the same was in the beginning with God; all



things were made by Him, and without Him was not anything made that was made. Whose goings forth have been from of old, from everlasting. For God created all things by Jesus Christ, who is the image of the invisible God, the first-born of every creature, the brightness of the Father's glory, and the express image of His person.

*“ Concerning His appearance in the flesh.*

“ We believe that the Word was made flesh ; for He took not on Him the nature of angels, but took on Him the seed of Abraham, being in all things made like unto His brethren. He was touched with a feeling of our infirmities, and in all things tempted as we are, yet without sin. He died for our sins, according to the Scriptures, and He was buried, and He rose again the third day, according to the Scripture.

*“ Concerning the end and use of that appearance.*

“ We believe that God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Being manifested to take away our sins, for He gave Himself up for us, an offering and a sacrifice to God for a sweet smelling savor ; having obtained eternal redemption for us. And through the Eternal Spirit offered up Himself without spot to God, to purge our consciences from dead works to serve the living God. He was the lamb that was slain from the foundation of the world ; of whom

the Fathers did all drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ, the same yesterday, to-day, and forever. Who suffered for us, leaving us an example, that we should follow His steps, that the life also of Jesus may be made manifest in our mortal flesh; that we may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death.

*“ Concerning the inward manifestation of Christ.*

“ We believe that God dwelleth with the contrite and humble in spirit; for He said, I will dwell in them, and walk in them; and that Christ standeth at the door and knocketh; if any man hear His voice, and open the door, He will come in to him, and sup with him. And therefore ought we to examine ourselves, and prove our own selves, knowing how that Christ is in us, unless we be reprobates; for this is the riches of the glory of the mystery which God would make among (or rather in) the Gentiles, Christ within the hope of glory.

*“ Concerning His being our Mediator and Advocate.*

“ We believe there is one God, and one Mediator between God and men, even the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time. My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Christ Jesus the

righteous. And He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. He sits on the right hand of God the Father, and ever lives to make intercession for us.

*“ Concerning His unity with the Saints.*

“ We believe that he that sanctifieth, and they who are sanctified, are all of one; for by the exceeding great and precious promises that are given them, they are made partakers of the Divine nature; because for this end prayed Christ, saying, ‘ That they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us; ’ ‘ and the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one.’

*“ Concerning His coming to Judgment.*

“ We believe that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men.

*“ Concerning the Resurrection.*

“ We believe there will be a resurrection of the dead, both of the just and unjust; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God,

neither doth corruption inherit incorruption. Nor is that body sown that shall be, but God giveth it a body as it hath pleased Him, and to every seed his own body : It is sown in dishonor, it is raised in glory ; it is sown in corruption, it is raised in incorruption ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body.

“ *Concerning the Scriptures.* ”

“ We believe that whatsoever things were written aforetime, “ were written for our learning, that we, through patience and comfort of the Scriptures, might have hope ”—which are able to make wise unto salvation through faith, which is in Christ Jesus. All Scripture given forth by inspiration of God (as we believe the Holy Scriptures of the Old and New Testaments are), is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. And knowing also that no prophecy of the Scriptures is of any private interpretation, for prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.”

[For further information on these subjects, the reader is referred to *Barclay's Apology*, *Barclay's Catechism*, *Fox's Journal*, *Penn's Works*, and other approved writings of Friends.]

## INTRODUCTION.

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It appears by the Holy Scriptures, that, in the morning of the Gospel dispensation, the apostles and believers in Christ deemed it their duty to meet together for the purpose of divine worship, and for the promotion of the cause of righteousness; manifesting a godly care for the preservation one of another, that all might walk by the same rule, and mind the same thing, answerable to that precept of our Lord, "One is your Master, even Christ; and all ye are brethren."

But, in succeeding times the usefulness of these meetings was much lessened by certain men, with selfish and sinister views, assuming authority, and exercising lordship over the flock. It, however, pleased the Almighty, after a long night of apostasy, to bring many out of that darkness which had overspread the professors of the Christian religion, and, in process of time, to gather us to be a people, distinguished by peculiar principles and testimonies, which we believe to be consonant with the true meaning of the Scriptures, and the teachings of the Holy Spirit.

Agreeably to the practice of the primitive Christians, we believe it to be our duty, not only to meet together for the worship of God, but also for the

exercise of a Christian care over each other, for the preservation of all in unity of faith and practice. For this important end, and as an exterior hedge of preservation against the temptations and dangers to which we are exposed, the following Rules of Discipline are adopted for the government of Friends, Overseers, and Meetings, with the view, that in the exercise thereof, the unfaithful, the immoral, and the libertine professor, may be seasonably reminded of his danger and of his duty; and be labored with, in gospel love, for his help and recovery; and that such as continue to reject the convictions of truth and the counsel of their brethren, and refuse to be reclaimed, may be made sensible that they themselves are the sole cause of their separation from our religious fellowship and communion. For when any, by their inconsistent or disorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrines which we hold, have first openly manifested their disunity with the Society, it is just and requisite, that, after endeavoring without effect to restore them, the Body should testify its disunity with them; at the same time earnestly desiring that they may be convinced of the error of their ways, and that, through unfeigned repentance, and a consistent orderly conduct in the future, they may be reunited to us. This being the utmost extent of our discipline respecting offenders, it is very evident that from the right exercise thereof no degree of persecution or imposition can be justly inferred; for the imposition would rest en-

tirely on the part of those who might insist on being retained as members whilst at open variance with the Body, either in principle or practice.

In the administration of the Discipline, it is our duty to treat with offenders in tenderness and love, agreeably to apostolic advice, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

For the more regular and effectual support of the order of the Society, besides the usual Meetings for the purpose of Divine Worship, others for the exercise of our Discipline are instituted, as, first—Preparative Meetings, which commonly consist of the members of a Meeting for Worship; secondly, Monthly Meetings, which generally consist of several Preparative Meetings; thirdly, Quarterly Meetings, consisting of several Monthly Meetings; and fourthly, the Yearly Meeting, consisting of all the Quarterly Meetings.

These Meetings have distinct allotments of service; and experience has abundantly shown, that, when they are attended in humility and the fear of the Lord, with a single eye to His honor, and the benefit and edification one of another, they do not require men to preside in them; being favored with spiritual aid and direction from the Holy Head, by which Friends are preserved in harmony and Christian condescension. It is, therefore, the indispensable duty of Friends, in their Meetings for the exercise of the Discipline, humbly to wait for Divine influ-

ence, which will endue with patience, and qualify them in their several stations and movements, to build up one another in that faith which works by love, to the purifying the heart.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”



## MEETINGS FOR WORSHIP.

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FRIENDS are affectionately and earnestly advised, duly to attend all our public Meetings, held for the solemn purpose of divine worship; and carefully to avoid permitting any slight excuse or engagement in their temporal concerns to occasion their absence, or that of their children, or of those placed under their care; bearing in remembrance that the solemn inquiry will be made, What hast thou done with those lambs committed to thy care? Happy will it be for those who feel the supporting evidence, that they have endeavored, in faithfulness and to the best of their ability, to train them up in the nurture and admonition of the Lord.

When assembled, Friends should be diligent in waiting upon the Lord, with fervent desires for the quickening influence of His Holy Spirit to enlighten the soul to a true sense of its condition; to enable it acceptably to approach the Throne of Grace; to be favored with the enjoyment of His life-giving presence; and to be preserved from wandering thoughts, and from a lukewarm and drowsy state. Thus tender-hearted inquirers would be encouraged to come and partake, in our solemn assemblies, of that inward and spiritual instruction and refreshment which is, at times, graciously imparted to the souls of the humble and devoted worshippers; who

are taught by experience, that faithfulness in devoting time to the attendance of religious Meetings, tends to qualify them to fulfil, with more propriety, the duties they owe to God, to their families, and to mankind.

Those who frequently neglect, or do not seasonably attend our religious Meetings, or go out and in unnecessarily, or otherwise disturb them, should be cautioned and admonished: and parents and heads of families are exhorted to have a care, in these respects, over their children and those who are under their tuition.

When any so manifest their want of unity with us as to continue negligent in the attendance of our religious Meetings, and disregard the repeated advice of Friends, Monthly Meetings, after having faithfully discharged their duty towards them, and found their endeavors to reclaim them ineffectual, should separate them from membership with us.

## MEETINGS FOR DISCIPLINE.

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EARLY after the establishment of Meetings for Worship, those for Discipline were instituted; and as the right maintenance of these is indispensable to the welfare of the Society, Friends are entreated to be diligent in the attendance of them, and to encourage the attendance of the youth.

Meetings for Discipline are subordinate and accountable in the following manner:—Preparative Meetings to the Monthly Meeting; Monthly Meetings to the Quarterly Meeting; and Quarterly Meetings to the Yearly Meeting.

No Quarterly Meeting is to be set up or discontinued but by the Yearly Meeting; no Monthly Meeting, but by the Quarterly Meeting; no Preparative Meeting, or Meeting for Worship, but by the Monthly Meeting, with the approbation of the Quarterly Meeting; and if at any time the Yearly Meeting be dissatisfied with the proceedings of any of the said Meetings, or a Quarterly Meeting with the proceedings of any of its Monthly Meetings, or a Monthly Meeting with the proceedings of any of its Preparative Meetings, they are to render a full and clear account when required.

Every Meeting for Discipline should appoint a Clerk, and keep records of its proceedings.

## PREPARATIVE MEETINGS.

Each established Meeting for Worship should be a Preparative Meeting, except in cases where the Quarterly Meeting shall judge it inexpedient; and the Preparative Meeting should hold a sitting preceding the Monthly Meeting to which it belongs.

Business from persons who are not members of our Society, and complaints against members, should be brought to the Preparative Meeting by the Overseers in writing; and such business as may require the care of the Monthly Meeting should be forwarded to that Meeting without unnecessary delay.

When the Overseers believe it right to carry a complaint against a member to the Preparative Meeting, he should be timely informed of that conclusion, that he may not attend Meetings for Discipline when his case is under consideration.

It is advised that, in general, two Representatives be appointed by each Preparative Meeting to attend the Monthly Meeting.

Representatives are to present to the Meetings they are appointed to attend, such business as shall be given them in charge, which shall be in writing. It is earnestly desired, that Representatives seriously consider the importance of their appointment, and endeavor to keep under a lively sense of the interesting concerns which may have exercised superior Meetings, that they may be enabled to communicate them in a suitable manner to the Meetings by which they were appointed.

## MONTHLY MEETINGS.

A Monthly Meeting should consist of one or more Preparative Meetings, and hold its sittings monthly.

Treating with those who request to become members, dealing with offenders, and disowning those whose inconsistent conduct renders it proper that they should be separated from the Society, is business which pertains solely to the Monthly Meeting.

Monthly Meetings should appoint two or more Overseers for each Preparative Meeting.

They should also appoint, once in three years, or oftener, two or more Friends for each Preparative Meeting as Overseers of the Poor, who should attend to the pecuniary necessities of those who may need assistance, and give such aid and advice as may appear needful in the management of their business.

Each Monthly Meeting should also appoint a Treasurer, who is to keep a regular account of all moneys received and paid on behalf of the Meeting: also a Correspondent to authenticate all documents sent from one Monthly or Quarterly Meeting to another. Information of appointments of Correspondents is to be forwarded to the Yearly Meeting.

Monthly Meetings should carefully endeavor to conclude such business as may come before them, without unnecessary delay; but, should a Monthly Meeting find a subject too important or difficult to decide upon, it may be removed to the Quarterly Meeting, and, in like manner, after due care, the Quarterly Meeting may remove it to the Yearly Meeting;

except in a case where the privileges of an individual member are concerned, so as to affect his right of appeal: in such an instance, provided a Monthly Meeting cannot decide, it may inform the Quarterly Meeting that a subject is before it, in which it desires assistance; and the Quarterly Meeting should appoint a committee to sit with and assist the Monthly Meeting, and report their attendance: the merits of the case not to be adverted to, either in their report, or in the application of the Monthly Meeting.

Monthly Meetings should take care that Friends to whom certificates or minutes to travel in the ministry have been granted, return them seasonably, and should ministers receive extracts from the Minutes of Meeting which they attend, they are to forward them promptly to their Monthly Meetings by mail.

Committees should enter seasonably on the business of their appointment, and agree on a report, to be made verbally by one of their number, or in writing, if the case require it; and when they report the business unaccomplished, they should offer reasons therefor, that the Meeting may be satisfied there has been no unprofitable delay.

When Friends appointed to services are prevented from attending to them, (and it is expected that nothing but sickness, or other extraordinary cause, will prevent them,) they should render an account thereof to the Meeting appointing them; and, if they are Representatives, they are also to render an account to the Meeting which they were appointed to attend.

And it is advised that Friends do not, unnecessarily, withdraw from their Meetings, until the business be finished.

Lest the welfare of our religious Society be obstructed by injudicious appointments, Friends are advised to seek after right direction in their nominations, that suitable persons concerned to walk consistently with their profession, may be appointed to the more important services of the Church ; for the right maintenance of our Christian discipline, in its various branches, very much depends on attention to the pointings of divine wisdom therein.

Records should be made in every Monthly and Quarterly Meeting, of such matters as come before and are determined by it ; and they should, in all cases, contain a clear and explicit narrative. Minutes and reports which are sent from one Meeting to another, should be signed by the Clerk ; and when these, or other documents, are sent from one Monthly or Quarterly Meeting to another, they should also be signed by the Correspondent : and if they are addressed to any Monthly Meeting in Great Britain or Ireland, they should be countersigned by the Correspondent of the Yearly Meeting.

In order that documents may duly reach the Meetings addressed, they should be sent to the Correspondent of said Meeting.

Business from Preparative to Monthly Meetings, and from Monthly to Quarterly Meetings, should, in general, be read at the opening of the respective Meetings to which it is forwarded ; together with

the Minutes of the preceding Monthly or Quarterly Meeting.

Each Monthly Meeting is to appoint two or more Representatives to attend the Quarterly Meeting.

#### QUARTERLY MEETINGS.

A Quarterly Meeting should consist of two or more Monthly Meetings; and should extend a kind and tender Christian care over its subordinate Meetings.

In order that our Christian Discipline may be supported agreeably to the design of its institution, it is important that Quarterly Meetings should wait for the influence of the Holy Spirit, that they may be qualified to administer such advice and assistance to Monthly Meetings, as circumstances shall require: and Monthly Meetings should also be impressed with the necessity of a close attention to the tenor and spirit of the Discipline: as much depends on their care and concern, for the support and maintenance of the wholesome regulations recommended for general use and practice.

If any Quarterly Meeting request the records or minutes of another Quarterly Meeting; or any Monthly Meeting those of another Monthly Meeting, it is directed that copies of such records or minutes be accordingly communicated to the Meetings requesting them.

Each Quarterly Meeting should appoint two or more Representatives to attend the Yearly Meeting.

It is advised that Quarterly Meetings see that the



Representatives appointed by them are not prevented from attending to their appointments by the want of pecuniary means.

The rights and privileges of membership are to be in no way affected because of sex.

When men and women are organized in separate Meetings they are to be governed by the same general rules, and neither of them is to determine matters affecting the rights of individuals or the welfare of the Society, without the concurrence of the other.

## YEARLY MEETING.

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New York Yearly Meeting was set off from the Yearly Meeting of New England in 1695, and was held at Flushing, on Long Island; in 1777 it was removed to Westbury, and 1794 to New York City.

It was originally composed of all the Quarterly Meetings in the States of New York, Vermont, Michigan and those in Canada.

In 1866 the Quarterly Meetings in Canada were set off as a separate Yearly Meeting; and in 1869, that in Michigan was attached to the Yearly Meeting of Ohio.

The Representatives to the Yearly Meeting should confer together at the close of the first sitting, and agree upon the names of Clerks to be proposed at the following sitting; in the selection of which, religious care should be exercised.

Two correspondents are to be appointed by the Yearly Meeting, one of whom is to sign and forward all documents addressed to Meetings in foreign countries.

It is earnestly desired, that religiously concerned and active members in the Society, consider the need there is of faithfulness on their part in discharging, with diligence and circumspection, the trust committed to them; as the welfare of our re-

ligious Society, and the support of the various testimonies borne by it to the world, materially depend upon their devotedness to the Lord's work and service.

## MEETINGS OF MINISTERS AND ELDERS.

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As much depends on the conduct and example of Ministers and Elders, Meetings have been established among them, for the purpose of examining whether they all maintain an exemplary life answerable to their station.

The Meetings of Ministers and Elders are constituted and held in the following manner, namely :

The Ministers and Elders of each Monthly Meeting are to meet once in three months, and compose a Preparative Meeting of Ministers and Elders—unless the Quarterly Meeting for discipline, from some peculiar circumstances, should judge it most advisable that it be constituted of the Ministers and Elders of more than one Monthly Meeting ; and after some time spent in solid retirement, they are to read the following Queries, and prepare answers suitable to their state :

### QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

- 1.—Are all the members of your body sound in doctrine, and are you laboring harmoniously together for the extension of the kingdom of Christ ?
- 2.—Are you careful to be enlightened yourselves in

that which you feel constrained to impart to others, so that your testimonies shall be clear and convincing?

- 3.—Do you cherish a deep religious interest and sympathy with all who engage in the ministry, or other Christian work, especially with the young and inexperienced; and are Elders faithful in extending encouragement or advice as circumstances require, in whatever will promote efficiency in gathering to Christ?

After the above Queries have been read and answered, the following are to be read and deliberately considered but not answered.

QUERIES TO BE READ BUT NOT ANSWERED.

- 1.—Do you keep yourselves presented in full dedication to the Lord for His service, querying, “Lord, what wilt Thou have me to do?”
- 2.—Do you prayerfully seek to be so baptized with the Holy Ghost, that you may be effective instruments in the Lord’s hands in gathering to Christ and in feeding the flock of God?
- 3.—Are you examples “of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?” \* \* \* “Do you give attention to reading, to exhortation, to doctrine?”—1 Tim. 4: 12, 13.

Preparative Meetings of Ministers and Elders are desired to have a watchful care over the members of their Meetings; and should any of them, by negligence, unfaithfulness, or otherwise, lose their usefulness, so as to render it advisable that they should be released from their stations, the said Meetings, if their brotherly care toward them do not produce the desired effect, should inform the Quarterly Meeting of Ministers and Elders in order that the cases may be laid before the Monthly Meeting.

Each Preparative Meeting is to appoint a suitable number of Representatives to attend the Quarterly Meeting of Ministers and Elders, and to lay before it the answers to the queries, and such other business as the Preparative Meeting may direct.

The Quarterly Meeting is composed of all the Preparative Meetings of Ministers and Elders, within the limits of the Quarterly Meeting for Discipline; and the queries, with the answers from the Preparative Meeting, are to be read in that Meeting, and the substance of them entered on its minutes. A summary of the answers received at the Quarterly Meeting preceding the Yearly Meeting, is to be sent by the Representatives to the Yearly Meeting of Ministers and Elders; by which an opportunity will be furnished for the extension of such advice and care as may appear necessary.

When at a Preparative Meeting of Ministers and Elders the name of any person is under consideration for acknowledgment as a Minister, a committee shall be appointed to present the following Questions to

the Friend proposed, and affirmative answers must be returned to the Meeting before further action is taken in the case.

A similar course is to be pursued in the Monthly and Quarterly Meetings' Committees in relation to the appointment of an Elder.

The Questions are to be read once a year in the Yearly, Quarterly, and Preparative Meetings of Ministers and Elders.

#### QUESTIONS.

- 1.—Dost thou believe in one only wise, omnipotent, and eternal God, the Creator and Upholder of all things?
- 2.—Dost thou believe in the fall of man through disobedience to God by yielding to the temptation of Satan; in the depravity of the human heart resulting therefrom; and that in consequence all men have sinned, and come under condemnation?
- 3.—Dost thou believe in the Deity and Manhood of the Lord Jesus Christ; that His willing sacrifice on the cross at Calvary was a satisfactory offering to God for the sins of the whole world; that He arose from the dead and ascended into heaven, and now sitteth at the right hand of the Father, our Mediator, Advocate, and Intercessor; that man is justified and made acceptable to God through faith in

the atoning blood and the mediation of the Lord Jesus Christ; that this salvation is the free gift of God; that it is offered to all, and that all have power to accept or reject it?

- 4.—Dost thou believe in the Holy Spirit, the promise of the Father, whom Christ declared He would send in His name; that He is come, and convicts the world of sin; that He leads to repentance towards God, and, as the Gospel is known, to faith in the Lord Jesus Christ; that He glorifies Christ by taking of His and showing it to believers; opens to them the truths of the Gospel as set forth in Holy Scripture, and, as they exercise faith, guides, sanctifies, comforts, and supports them; that it is by Him the Lord Jesus Christ performs the work of grace in the hearts of men?
- 5.—Dost thou believe that the Holy Scriptures were given by inspiration of God; that they are to be believed and accepted in their entirety; and that whatever doctrine or practice is contrary to them is to be rejected as false and erroneous?
- 6.—Dost thou believe in the spirituality of worship; that the one Baptism of the Gospel dispensation is that of Christ, who baptizes His people with the Holy Ghost; and that the true communion is a spiritual partaking of the body and blood of Christ by faith?



- 7.—Dost thou believe in the resurrection of the just and of the unjust; in a day of Judgment; and that the wicked shall go away into everlasting punishment, but the righteous into life eternal?
- 8.—Hast thou been born again and thus become a child of God?
- 9.—Dost thou believe the Lord Jesus Christ is Head over all things to the Church; that He calls to and qualifies for the service of the Gospel, and that the gift and the qualification to judge of it are from Him, to be exercised under the guidance of the Holy Spirit?

When a Preparative Meeting of Ministers and Elders is united in proposing to the Monthly Meeting for Discipline the consideration of acknowledging a Friend as a Minister, it is to inform the Quarterly Meeting of Ministers and Elders. If that Meeting concur with the proposal, it is to return information to the Preparative Meeting, with liberty to propose it to the Monthly Meeting. If the Monthly Meeting, after due and serious deliberation, concludes to proceed therein, it should appoint a committee to take charge of the subject, to consider any objections that may arise, and report. Should the Monthly Meeting unite in acknowledging the ministry of the Friend, he then becomes a member of the Meeting of Ministers and Elders; information of which is to be forwarded to the Quarterly Meeting of Ministers and Elders through its Preparative Meeting.

In the nomination of persons to the station of Elders, Monthly Meetings shall appoint Committees who shall unite with a Committee of the Quarterly Meeting, and as way may open propose names to the Monthly Meeting for appointment. Information of the appointment of Elders should be forwarded to the Quarterly Meeting of Ministers and Elders through its Preparative Meeting.

The Friend whose acknowledgement or appointment may be under consideration in any Meeting, should retire while the Meeting is so engaged.

When Elders remove from one Monthly Meeting to another, they are not to be recommended as Elders to the Monthly Meeting to which they remove.

No Friend shall travel abroad as a Minister, or appoint Meetings, unless previously acknowledged by the Monthly Meeting; but it is not hereby intended to debar a Friend who may sometimes appear in the ministry, although not acknowledged, from accompanying in a short journey, a Minister travelling in the ministry; or, in a more extensive one, if he obtain the concurrence of the Monthly Meeting; and, in a minute given him, nothing should be mentioned relative to his ministry.

When a Minister has a religious concern to travel in the ministry, within the limits of the Quarterly Meeting of which he or she is a member, or within a neighboring Quarterly Meeting, a Minute expressing the approbation of the Monthly Meeting should be

obtained, signed by the Clerk of each Meeting. The concern may be laid before the Meetings separately, or before a joint Meeting of Men and Women Friends, as the Minister may elect. When the concern only relates to the appointment of a few Meetings near home, the approbation of the Ministers and Elders collectively will be sufficient.

When a Minister has a concern to make an extensive visit in the Ministry, or a general visit in another Yearly Meeting, the concurrence of both the Men's and Women's Quarterly Meeting is to be obtained as above, and indorsed on the Monthly Meeting's certificate, signed by the Clerks.

When a Minister has a concern to make a religious visit to Europe, or to other foreign parts, to California, and Oregon, or a general visit to the Meetings of more than two Yearly Meetings beside our own, the concern, together with the certificates of the Monthly and Quarterly Meetings, is to be laid before the Yearly Meeting of Ministers and Elders for its approbation; and, if that be obtained, a certificate thereof, signed by the Clerk, should be given.

Ministers who have a concern to make a religious visit to families, even in the Monthly Meeting to which they belong, should have the approval of their Meeting; and if the concern extend to the families in another Monthly Meeting, a minute of the concurrence of their own Monthly Meeting should be obtained.

Should a Minister, when remote from home on appointments of the Yearly Meeting, or Representa-

tive Meeting, have a concern to appoint a few Meetings, he is at liberty to proceed therein after obtaining the approbation of the committee in company, together with such other Friends as can be conveniently consulted.

Believing that it is the duty of the church to encourage and promote the spread of the Gospel, and of all the members thereof to contribute to this blessed purpose according to their ability, it is directed that when a Monthly Meeting liberates a Friend for religious service in the ministry, that Meeting shall see that he is provided with suitable company, if necessary, and with the means to accomplish the service.

And that the Gospel be not hindered nor the service marred, should a Monthly Meeting feel unable to furnish the means needed, it is to apply to its Quarterly Meeting for aid; and in no case to send forth a minister without the means necessary to accomplish the service to which he is liberated, and also for the proper care of his family, if circumstances require it. Should a Quarterly Meeting feel unable to furnish the necessary means, it may apply to the Representative Meeting, which is empowered to act in such cases according to its best judgment.

When Ministers from other Yearly Meetings come duly accredited for the performance of Gospel service among us, Monthly Meetings are to see that they have all the assistance necessary for the proper accomplishment of that service while in their re-

spective limits, and to further them on their course. For these purposes each Monthly Meeting shall appoint a Committee, which is to report annually upon the subject.

When the concern is so extensive that the approbation of the Meeting of Ministers and Elders is required, if approved by that meeting, the Representative Meeting shall furnish the means necessary for the service.

In order to guard against impositions, Friends are advised, when strangers come amongst them in the capacity of Ministers, to see that they are furnished with minutes or certificates.

Monthly Meetings should take care that Friends to whom certificates or minutes to travel have been granted, return them seasonably, and should Ministers receive extracts from the Minutes of Meetings which they attend, they are to forward them promptly to their Monthly Meetings by mail.

As the occasion of our religious Meeting is solemn, a care should be maintained to guard against everything tending to disorder or interruption; none are to oppose, in a religious Meeting, a Friend when publicly speaking, whether he be an acknowledged Minister or not, whilst in unity as a member; nor, in time of prayer, keep on the hat, nor show any marked disapprobation; but, should any Friend have objections to what is delivered, he is to speak to the individual privately; previous to which, it is advised that the dissatisfaction be communicated to one or more of the elders, for advice and assistance.

When Meetings are disturbed by improper communications, it should be the care of the Ministers and Elders to take suitable opportunities with the person who has given cause for concern, and extend advice and counsel as may appear necessary; and, if he continue to disturb our Meetings for worship, he should be further admonished; and, provided the desired effect be not produced, the case should be laid before the Preparative Meeting of Ministers and Elders, that further care may be extended; but, should the Friend still persist therein, this Meeting ought to lay it before the Monthly Meeting for Discipline, which should proceed to treat with, and disown him if it appear to be necessary.

The Meetings of Ministers and Elders are not to interfere with any part of the exercise of the Discipline of the Church appertaining to Meetings for Discipline.

ADVICES TO MINISTERS AND ELDERS, RECOMMENDED TO BE  
READ FREQUENTLY IN THE SUBORDINATE MEETINGS.

The duties which devolve upon Elders are very important, and which they cannot properly discharge without the aid of that wisdom which is from above. The Elders, therefore, should be of quick, spiritual discernment, and watch over the Ministry, as fathers and mothers in the Church. There should be such a prevalence of love and affection that the Ministers may feel that they have a kind and sympathizing friend in every Elder. When this mutual love and confidence are maintained, they are not only a

strength to each other, but are encouraging examples to the whole flock.

Ministers and Elders should give heed to the gift bestowed upon them as good stewards of the manifold grace of God. They should seek to be clothed upon by the spirit of the Master, that, like Him, they may often be engaged in prayer, not only in retirement, but also in the presence of the people, reverently acknowledging their entire dependence upon Him from whom cometh every good and perfect gift. Prayer should be presented in faith, with great simplicity and directness, avoiding all unnecessary repetitions and the too frequent use of the Holy Name. All thanksgiving and praise should be the utterance of a heart filled with a sense of the love of God and of His willingness to supply all our needs.

Those who speak should be prompt in obeying the Divine intimation while the exercise is fresh in their own hearts, avoiding unbecoming tones and gestures. They should speak in a natural voice so as to be distinctly heard, and guard against unnecessary preambles or unseasonable additions, being careful to commence, proceed, and conclude in the life and power which the Holy Spirit alone can confer.

Ministers and Elders should at all times be careful of each other's reputation, having a tender regard one for the other, and especially for the cause of Christ, and should guard against injuring the service of any, either in or out of meetings.

Ministers should be cautious of laying too much stress upon the authority of their communications, the baptizing power of the Holy Ghost accompanying the testimony, being the true evidence, and they should avoid delivering prophetic declarations without the most clear and certain conviction of divine authority.

Ministers and Elders should be engaged daily in reading the Holy Scriptures, prayerfully seeking a right understanding of their contents, under the enlightening influence of the Spirit which gave them forth, and they should be very careful not to misquote or misapply them.



## REPRESENTATIVE MEETING.

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THE Representative Meeting (formerly called Meeting for Sufferings, from the nature of its original object) was established in the year 1758. It is a standing committee of the Yearly Meeting, entrusted with a general care of whatever may arise during the intervals of that Meeting affecting our religious Society, and requiring immediate attention.

It originally consisted of twenty-two members ; of whom twelve were appointed by the Yearly Meeting, and five by each of the two Quarterly Meetings then existing. By subsequent regulations it consists of forty members, appointed for three years—thirty-five by the Yearly Meeting, and one by each of the Quarterly Meetings of Saratoga, Ferrisburgh, Farmington, Butternuts and Scipio.

In order that Friends best qualified for this service, irrespective of pecuniary means, may be appointed by the Quarterly Meetings, the travelling expenses of those who apply for it are to be paid by the Treasurer of the Yearly Meeting.

The Meetings are to be held on the first Fifth day in the Twelfth Month, at eleven o'clock, A.M., and on Fifth day preceding the Yearly Meeting, at seven o'clock, P.M.

The services confided to it are—

1st. To represent the Yearly Meeting, and to act on its behalf in all cases where the interest or reputation of our Society may render it necessary.

2d. To have the oversight and inspection of all manuscripts proposed to be printed, relating to our religious principles or testimonies, and to promote or discourage the publication of them at its discretion; to reprint and distribute any writings already published, which it may judge would be useful; and when expenses are incurred in the execution of these duties, they are to draw on the Treasurer of the Yearly Meeting for the amount.

3d. To inspect and ascertain titles to land or other estates belonging to any of our Meetings; and to attend to the appropriation of charitable legacies and donations, where circumstances may require.

4th. To receive from the Quarterly Meetings such memorials concerning deceased Friends as shall be forwarded: that, after the necessary inspection and correction, they may be laid before the Yearly Meeting, unless the Representative Meeting shall, on solid consideration, judge it inexpedient.

5th. To extend such advice and assistance to persons under suffering for our testimonies as their cases may require; and to apply to the Government or persons in authority, on these and all other occasions, as it may judge necessary.

6th. To correspond, as the occasion may require, with any of the Meetings for Discipline within our own Yearly Meeting, and with other Representative Meetings or Meetings for Sufferings.

The following directions are to be observed by the Representative Meeting:—

1st. It shall keep minutes of its proceedings, and lay them annually before the Yearly Meeting.

2d. Twelve members shall constitute a meeting capable of transacting business.

3d. Four members may call a special meeting when they shall judge it necessary.

4th. When members are prevented from attending the meeting, they are to forward reasons therefor.

All approved Ministers and the members of other Meetings for Sufferings, are at liberty to attend the sittings of said Meetings.

## QUERIES.

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IN order that Friends may be led to an individual examination, whether their practice is consistent with their profession, and that Ministers, Elders, Overseers, and other religiously concerned Friends may be incited to discharge their duties faithfully, in administering counsel and admonition, tending to the promotion of vigilance and care in the exercise of our Christian Discipline, the following Queries have been adopted, and are to be distinctly read and deliberately considered, and answered in the Preparative and Monthly Meeting preceding the Quarterly Meeting, as hereinafter directed.

That a general account of the state of the Society may be conveyed to the Quarterly Meeting, twice in the year full and explicit answers are to be given by the Preparative Meeting before the Monthly which precedes the Quarterly Meeting, to the first, and second Queries; and these answers are to be considered in the Monthly Meeting and a summary thereof sent to the Quarterly Meeting where they are in like manner to be read and considered: and once in a year, namely, in the Quarterly which precedes the Yearly Meeting, the whole seven Queries are, in like manner, to be read and considered; and each of them is to be particularly and distinctly answered, the answers to be forwarded as before

directed, in order to convey to the Yearly Meeting a clear account of the state of the Society; and the answers thus forwarded should be the substance of, and founded on the answers from the Preparative Meetings.

The reading and answering are to be omitted in the Quarterly Meeting following the Yearly Meeting, and in the Preparative and Monthly Meetings which report to it.

QUERIES TO BE ANSWERED THREE TIMES A YEAR.

- 1.—Are you careful to attend all your Meetings for worship, and is the hour observed?
- 2.—Are you preserved in love one toward another? If differences arise, is due care taken speedily to end them?

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QUERIES TO BE ANSWERED ONCE A YEAR.

- 3.—Are your Meetings for transacting the affairs of the Church regularly held? Is the discipline seasonably and impartially administered, and in the spirit of restoring love?
- 4.—Are you in the practice of reading the Holy Scriptures daily in your families, collectively, with time for reverent waiting upon the Lord with thanksgiving and prayer?
- 5.—Are your members clear of the manufacture,

sale, or use of any intoxicating liquors, except for purposes strictly medicinal?\*

—Are your members just in their dealings, and punctual in fulfilling their engagements? Are they upright in conduct and of good report?

7.—Are there any trust funds belonging to your Meeting? If so, have they been reported to the Representative Meeting; are they properly invested according to law, and are the trustees faithful in applying them strictly in accordance with the directions of the donors? Are titles to all property belonging to the Society duly perfected, recorded, and kept valid?

In addition to the above, the following Queries are to be deliberately read and considered three times a year, after the other Queries; but are not to be answered.

QUERIES TO BE READ THREE TIMES A YEAR BUT NOT ANSWERED.

1.—Have you, by the convicting power of the Holy Spirit, been led, through repentance towards God, to realize the remission of your sins by faith in the Lord Jesus Christ, “whom God

\* It is not intended by this Query to prohibit the use of Alcohol in the arts, or for manufacturing purposes.

hath set forth to be a propitiation, through faith in His blood ;” and are you looking to Him for power (through the Holy Spirit) to walk in newness of life ?

- 2.—Is there a growth in grace among you, and does the life, interest, and increase of your Meetings evince the blessing of the Lord on your instrumentality as a Church of Christ ?
- 3.—Do you endeavor in your daily life to exemplify the doctrines of the Gospel, and is there a living and active effort to gather others to Christ, and to membership with us ?
- 4.—Are you careful of the reputation of others, watching over them for good and not for evil ? Do you discourage conversation on their faults, and is there a watchful care against anything that would tend to interrupt the prevalence of Christian love among you ?
- 5.—Are you exemplary in true Christian simplicity, giving heed to the exhortation, “ Be not conformed to this world ;” and do you maintain a diligent care against being absorbed by your temporal affairs to the hindrance of your growth in grace ?
- 6.—Are you prayerfully seeking the guidance and blessing of the Lord on your efforts to train for Him the children intrusted to your care ? Is it your endeavor to instill into their minds

in very early years a love for the Saviour and a desire to be guided by the Holy Spirit in their daily walk through life? Are you careful not to cherish in them, or in yourselves, the seeds of vanity by improperly decorating their persons?

- 7.—Do you avoid participating in or countenancing theatrical exhibitions, or other amusements, which, in their character or associations, have an injurious or demoralizing tendency?
- 8.—Do you visit the poor and the afflicted, assist them in their need, and seek to impart to them the consolations of the Gospel.

The following Advices are to be read and carefully attended to, in the Preparative, Monthly and Quarterly Meetings, after the consideration of the Queries.

#### ADVICES.

Guard against the introduction of improper books and periodicals into your families.

Be diligent in the daily reading of the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus, and retire frequently apart for meditation and prayer.

Friends are pressingly advised not to violate our testimony against war in any respect. It is also earnestly desired that when any Friends are brought into suffering on this account, they may manifest



a disposition comporting with our Christian profession.

Live in love as Christian brethren. Follow peace with all men, desiring the true happiness of all.

Observe strict integrity in all your business transactions, remembering that you will have to account for the mode of acquiring and for the manner of using your possessions. In all your dealings and intercourse with all men, maintain a truly Christian character, bearing in mind the injunction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Avoid all contention and personal reflections in all your Meetings, that they may be conducted without excitement, and in the peaceable spirit and wisdom of Jesus Christ.

Be careful to use those portions of time on First days, which are not occupied by our Meetings for worship, in accordance with the purpose of the day, and avoid physical exhaustion before weekday Meetings. In all your Meetings be earnestly concerned reverently to present yourselves before the Lord, and seek, by His help, to worship Him in spirit and in truth.

Be ready, at all times, to extend the hand of kindness and recognition one to another, and let the stranger at your Meetings feel that you greet him in a Saviour's love. Add to godliness, brotherly kindness, and to brotherly kindness, charity.

## OVERSEERS.

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Two or more faithful and judicious Friends should be appointed by the Monthly Meeting, to be Overseers for each Preparative Meeting, who ought to exercise a tender and vigilant care over their fellow-members, that, if anything contrary to the harmony and good order of our religious society appear, it may be seasonably attended to.

Notwithstanding, Overseers are appointed for a particular Preparative Meeting, yet, if circumstances require it, they may act in another Preparative Meeting belonging to the same Monthly Meeting.

As great care and deliberation are necessary in appointing Overseers, it is directed that Monthly Meetings appoint a committee to take the subject into consideration ; and, at the succeeding Meeting, to propose such Friends as they may agree upon, to fill the station in each Preparative Meeting ; and the names should be proposed and considered separately.

Monthly Meetings are earnestly desired to give careful attention to the pointings of wisdom in their choice for this important service in the church, that those may be appointed whose concern for the support of our Christian testimony in its various

branches, may tend to the preservation of good order.

Although it is the duty of every faithful member of our Society to advise and admonish those who are guilty of unbecoming or disorderly conduct; yet, that it may not be overlooked or neglected, it should be more particularly the business of Overseers; who, it is desired, may treat with them in the spirit of meekness and restoring love, patiently endeavoring to instruct and advise them: but should their labor prove ineffectual, the Preparative Meeting should, without improper delay, be informed of the cases, that, if necessary, they may be laid before the Monthly Meeting.

Overseers are advised to a due and careful consideration of the important trust committed to them, and of the responsibility of their station, that cases may not be unseasonably kept from the Meeting.

## TREATING WITH OFFENDERS.

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OFFENDERS should be treated with in a Christian spirit, and in the persuasive language of love and tenderness; that the evil of their conduct may be so laid before them, as to bring them to a sense of it in themselves, and to promote their restoration.

We should patiently and meekly instruct and advise those who transgress, even though they manifest a spirit of opposition: by so doing we should be more likely to affect their spirits, and make them sensible that we have performed a Christian duty, and an office of brotherly love towards them. If any reject this tender labor, the Overseers are to acquaint the Preparative Meeting thereof, in order, if necessary, that the case may be forwarded to the Monthly Meeting, that further care may be taken according to our established rules; and timely notice should be given to the party, when it can reasonably be done, previously to its being laid before the Preparative Meeting.

In all cases introduced from the Preparative to the Monthly Meeting, and claiming its labor, a Committee should be appointed to treat with the offender, in order to convince him of his error and transgression of the Discipline of the Society. The Committee should report to the Monthly Meeting the effect of its labor, and if there is reason to be-

lieve that the extension of further care would be beneficial, the case should be continued: but when the Monthly Meeting, after deliberate and serious consideration, is satisfied that further labor and care would be unavailing, and that it has become necessary that the case should be decided, and when the Meeting shall come to a judgment, a Committee is to be appointed to prepare a minute of disownment, and produce it to the next Monthly Meeting for its approbation; a Committee should then be appointed to inform the individual of his disownment, to show him, and, if required, to furnish him with, a copy of the minute of disownment, and to inform him of his right of appeal.

On this interesting occasion, it is particularly necessary that the Committee should take a solid opportunity with the individual, and therein endeavor, in Christian love and meekness, to leave him in a tender disposition of mind.

All testimonies of denial should be entered on the minutes of the Monthly Meeting.

In case of resignation, the Monthly Meeting should appoint a Committee to visit the person offering it, for the purpose of removing, if practicable, the cause of such resignation, and of restoring him to fellowship with the Society. If this labor prove unavailing, the Meeting is to release him from membership, and appoint a Committee to inform him thereof.

If a member violates our testimony against war, or is guilty of notorious crimes, or any act causing

public scandal, and deprives Friends of the opportunity of extending the necessary care by departing from amongst us, the Monthly Meeting is at liberty to disown him.

When a person commits an offence and removes within the limits of another Monthly Meeting before the necessary care is taken; or if he remove within the limits of another Monthly Meeting and commit an offence there, before a certificate of removal has been accepted, the Monthly Meeting to which he belongs may treat with him, or forward the complaint against him to the Monthly Meeting where he resides; and it shall be the duty of the latter Meeting to treat with him, and report the result of its labor to the Meeting of which he is a member.

## REQUESTS TO BE RECEIVED IN, AND RESTORED TO, MEMBERSHIP.

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REQUESTS from those who desire to be received into membership, are, without improper delay, to be introduced by the Overseers, and read in the Preparative Meeting; and, if no impropriety appear in their being forwarded to the Monthly Meeting, they should be sent with the minutes of the Preparative Meeting.

The Preparative Meeting, or the Overseers, are not to judge of a request so as to prevent its going to the Monthly Meeting, though either may call the attention of the applicant to any manifest obstruction, but should he continue desirous to have it laid before the Monthly Meeting, it is to be forwarded accordingly.

The Monthly Meeting should appoint some suitable Friends, to inquire into the life and conversation of the requester, and to take the necessary opportunities with him in order to ascertain whether the motives for the request be on the ground of conviction, and whether he is acquainted with the doctrines of the Christian religion as professed by Friends, and set forth in our discipline—which the Committee is directed to give him an opportunity of perusing—and report accordingly. If the Meeting

concludes to receive the person into membership, a minute to that import is to be made, and two or more Friends are to be appointed to inform him of it.

Monthly Meetings are to receive into membership young children, one or both of whose parents are members, on the application of such parent or parents, if there be a probability of the children being educated agreeably to our religious profession.

When those who have been disowned, or who may have resigned their right of membership, become desirous of being re-united to the Society, they may be restored in the manner prescribed for persons requesting to be received into membership.

When a disowned person removes from the limits of the Monthly Meeting of which he has been a member, and becomes desirous of being again united to the Society, he may make application to the Monthly Meeting within the compass of which he resides, giving information of the disownment, and by what Monthly Meeting. The Monthly Meeting is not to require the cause of disownment, but, if upon noticing the application, it believes in the sincerity of the individual, and finds nothing to prevent, inquiry must be made of the Monthly Meeting by which the applicant has been disowned, concerning its consent to the reception of such person; and after information therefrom that nothing appears to obstruct, such applicant may be received by the Meeting where he resides.



## MARRIAGE.

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MARRIAGE being a Divine ordinance, and a solemn engagement for life, is not to be entered into unadvisedly or lightly; but discreetly, soberly, and in the fear of the Lord, duly considering the relative duties of husband and wife.

Marriage implies union, as well in spiritual as in temporal concerns. If the parties differ in religious principles, they stand disunited in the main point, even in that which should increase and confirm their mutual happiness, and render them blessings to each other.

Young or unmarried persons, in membership with us, before they make any procedure with a view to marriage, should seek for right direction in this important concern, and early acquaint their parents or guardians with their intentions; by which they may be preserved from the dangerous bias of forward and uncertain affections.

When it is apprehended that any are likely to enter into marriage engagements with persons not members of our Society, it becomes the duty, not only of parents, but also of Overseers and other concerned Friends, as soon as may be, in a gentle, tender manner, to endeavor to show them the unhappy consequences which may ensue from such connections.

When a Friend shall marry a person not a member of our Society, the Monthly Meeting shall appoint a committee to visit him ; and if he express a wish to remain a member, and evinces his attachment to the Society by his practice of attending our religious Meetings, he shall be retained ; but if otherwise, he is to be considered as having relinquished his right of membership, and shall be informed of this conclusion.

It is advised that cases of this kind be not carried to Meeting until one year after marriage.

In order to prevent marriages between persons of too near a kin, no marriage between first cousins shall be permitted amongst us ; and when any persons of degrees of kindred as near as these shall intermarry, they shall be disowned.

Should persons who are both members of our Society accomplish their marriage with each other in any manner contrary to our established order, they should be treated with, and unless they give satisfaction, Monthly Meetings are at liberty to disown them.

Monthly Meetings are not to permit proposals of marriage to be made in them sooner than a year after the decease of a former husband or wife.

No charge of misconduct should be brought forward against any person at the time of proposing his marriage, or during its progress in the Meeting.

Proposals of marriage are to be presented in writing to the Preparative Meeting of which the woman

is a member, signed by the parties, in substance as follows:—

*To the Monthly Meeting of ———*

We, the subscribers, A. B., son of C. and D. B., and F. G., daughter of H. and I. G., purpose taking each other in marriage; which we hereby offer for the approbation of Friends.

(Signed)

A. B.  
F. G.

And the said written proposal is to be forwarded by the Preparative to the Monthly Meeting. If no reasons appear to prevent it, their said intention, with the consent of parents and guardians, should be minuted; which consent (unless the Meeting should judge it to be unnecessary) should be either personally expressed, or sent to the Monthly Meeting in writing; and it is advised that it be presented to the Monthly Meeting in which the proposal of marriage is first introduced. Should the parties be members of one Monthly Meeting, two Friends are to be appointed to inquire into the man's clearness for proceeding in marriage; and a similar care should be taken on behalf of the woman. If she be a widow having children, two or more Friends should be appointed to see that their rights are legally secured.

Should the parties be members of different Monthly Meetings, the man, either at the first or second Monthly Meeting, is to produce a certificate from the Monthly Meeting to which he belongs, expressive of his clearness from other like engagements. If there appears to be no obstruction to their proceedings,

the Meeting is to leave them at liberty to accomplish their marriage according to the order of our Society; but it is not to be done on the first day of the week.

Marriages are to be accomplished at the usual week-day Meeting of which the woman is a member, unless circumstances may induce the Monthly Meeting to permit it otherwise.

Marriages should be accomplished with gravity and weight becoming the occasion; and the parties and others concerned, are to exercise due care that no cause for reproach take place by any disorderly behavior; but that all conduct with that order and sobriety which become our religious profession.

A committee of two men and two women Friends should be appointed to attend to the accomplishment of the marriage, and report at the next Monthly Meeting whether it has been conducted according to good order, and the certificate delivered to the Recorder.

Friends are advised to avoid making expensive entertainments, and inviting large companies.

#### FORM OF MARRIAGE CERTIFICATE.

A. B. of \_\_\_\_\_, town of \_\_\_\_\_, county of \_\_\_\_\_ and State of \_\_\_\_\_, son of C. B. and E. his wife, and F. G. daughter of H. G. and I. his wife, of \_\_\_\_\_, town of \_\_\_\_\_, county of \_\_\_\_\_, and State of \_\_\_\_\_, having laid their intentions of marriage with each other before two Monthly Meetings of the religious Society of Friends held at \_\_\_\_\_, in the State of \_\_\_\_\_, they having

consent of\* ———, and nothing appearing to obstruct, their proposal of marriage was allowed by the Meeting. These are to certify, that for the accomplishment of their intentions, this——— day of the——— month, in the year of our Lord ——, they, the said A. B. and F. G. appeared in a public Meeting of said Society, held at———, and the said A. B. taking the said F. G. by the hand, did on this solemn occasion declare, that he took her to be his wife; promising, through Divine assistance, to be unto her a faithful and loving husband until separated by death, or words to that effect; and then, the said F. G. did in like manner declare, that she took the said A. B. to be her husband; promising, through Divine assistance, to be unto him a faithful and loving wife until separated by death, or words to that import. And they, the said A. B. and F. G. as a farther confirmation thereof, (she according to the custom of marriage, adopting the name of her husband,) did, then and there, to these presents set their hands.

A. B.

F. B.

And we being present, have  
 subscribed our names as  
 witnesses thereof.

\* If there be parents and guardians, insert both; if only parents, or only guardians, let it be so expressed.

## PARENTS AND CHILDREN.

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As, next to our own souls, our children are the immediate objects of our care and concern, parents and heads of families are entreated, in the fear of the Lord, to watch carefully the opening capacities of their beloved offspring, in order, with Divine help, to instill into their susceptible minds the first principles of religion.

The importance of an early instruction in the law of God is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4, etc. "Hear, O Israel: the Lord our God is one Lord: and thou shall love the Lord thy God with all thine heart, and with all thy soul, and with all thy might: and these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk with them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up."

It is earnestly recommended that parents, and those who have the important charge of educating youth, instruct them early in the principles we profess, and impress their minds with the necessity of religiously observing them.

It is not on the highly gifted parent alone that the duty is imposed of training up his children in the fear of the Lord. It is a charge laid on every

parent ; and the sense of our own insufficiency, however deeply felt, will prove no valid plea for neglect, when we are called to account for the trust committed to our keeping.

If we are ready to ask, "Who is sufficient for these things?" let us remember that "our sufficiency is of God." Sensible that we cannot confer grace upon our children, and of our inability of ourselves to train them aright, parents should often be bowed in spirit at the footstool of Divine Mercy, in prayer for the grace that qualifies and the wisdom that is profitable to direct.

Under this influence they will be enabled to impart suitable religious instruction ; from the earliest dawn of intelligence to impress upon them that God is everywhere : that every thought of their hearts is open to Him ; that, whether waking or sleeping, they are ever in His presence.

A highly important means of promoting this object, will be found in making them acquainted in very early life with the leading facts and doctrines of the Bible, with the instructive narratives of the Old Testament, and especially with that message of mercy to fallen man which is recorded in the New Testament and foretold in the Old.

The practice of daily collecting our families together for the purpose of reading the Holy Scriptures, and waiting upon God, for the light and life of His Holy Spirit, would accustom our children to religious retirement ; and they should be tenderly encouraged to yield to the drawings of their Heav-

only Father's love, which is often extended in very early life ; and to lift up their hearts unto Him, the Author of all our mercies, in humble but earnest prayer for His blessing upon every endeavor to overcome the weakness and the evil of our fallen nature, and to serve Him in newness of life. Thus will they experience preservation, and an increase of spiritual strength, as they advance in years.

Be ye, therefore, examples to them in your Meetings, in your families, and in your employments. Guard them against improper associations ; early instill in their minds a love of virtue ; keep them out of the vain fashions, the corrupt customs, and unprofitable conversation of the world—laboring to convince their young and tender minds of the propriety of restraint, when necessary ; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against reading plays, romances, and all other publications of a nature prejudicial to the promotion of Christianity ; likewise against public pastimes and diversions ; all of which have a tendency to draw the mind from a sense of religious duty ; to keep it in a state of alienation from the Divine life ; and to deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

And be ye concerned to discharge your important and responsible duty with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence or indulgence has suffered your offspring to deviate from the path of



simplicity. If you fail to suppress the early beginnings of vanity and undue liberty, how can you expect a blessing on your endeavors when farther deviations at length arouse your attention? Early, therefore, add restraint to instruction, lest your children become so accustomed to improper indulgences, as to slight and disregard your authority, when its exertion has at length appeared to you absolutely necessary for their safety and preservation.

Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take the advice of religiously concerned parents, guardians, and friends; ever remembering, that children ought to obey their parents in the Lord, and that disobedience herein is a breach of the moral law, and offensive in the Divine sight.

## PLAINNESS IN DRESS, ADDRESS, &c.

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UPON the first of these subjects, our object is to let decency, simplicity, and utility, be our motives, and not a conformity in the vain and changeable fashions of the world. This is a principle, the propriety of which, we apprehend, no serious Christian will deny : and while in ages of pride and extravagance in dress, the adoption of it makes us appear singular, yet, in relation to us, this singularity is not without its use. It is, in some respects, like a hedge about us, which, though it may not make the ground it encloses rich and fruitful, yet, it frequently prevents those intrusions by which the labor of the husbandman is injured or destroyed.

The conduct which our Society has adopted in this respect, is supported by many passages in sacred Writ : “Be not conformed to this world : but be ye transformed by the renewing of your mind,” was the advice of the Apostle to the Christians, who dwelt at the seat of Roman grandeur and luxury.

And again, in relation to the female sex : “I will,” says he, “that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array ; but (which becometh women professing godliness) with good works :”—plainly showing that such adornings are contrary to the profession of godliness.

The Apostle Peter, also, is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It is, however, highly important that we should maintain more than the form of godliness; and, whilst we avoid a conformity to this world, seek after that Divine power which will enable us to fulfill the other part of the exhortation: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Thus, having our minds and conduct rightly regulated, we shall fulfill another important apostolic injunction: "Let not your good be evil spoken of."

In our address, also, we are bound to differ from the world in several respects; such as using the singular number in speaking to a single person; our disuse of the appellation of master, mistress, &c., in a complimentary manner to such as do not stand in those relations to us; and our calling the months and days of the week by their numerical names, instead of those which are derived from the Heathen deities, &c.

From these and other erroneous and corrupt practices, the Spirit of truth led our predecessors in reli-

gious profession, and, we believe, will continue to lead us, as we faithfully follow it.

The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced to vanity and pride. The practice of using the singular number to a single person, is Scriptural, and more correct and perspicuous. It was, no doubt, in allusion to the complimentary, and not to the proper, use of the appellations of Rabbi, Father, and Master, that our Lord prohibited the practice amongst his followers.

We therefore tenderly exhort all to consider seriously the plainness and simplicity which the Gospel enjoins; and to manifest it in their dress, speech, furniture of their houses, manner of living, and general deportment. A declension herein is attended with hurtful consequences in many respects, besides opening the way for some of our youth, more easily and unobservedly to attend places of public resort, for the exercise of sports, plays, and other pernicious diversions.

In order that Friends who are active members of the Society may be useful in their several stations, in checking deviations in these respects, it is affectionately desired that they may evince their dedication to the Lord's cause, by the uprightness and consistency of their own example, showing forth a general moderation and true simplicity in all things becoming the followers of Jesus Christ. Thus they will be qualified availingly to labor in the vineyard; to nip the early buddings of wrong things; and to prune

away those that have become stronger, and which being suffered to remain may entirely spoil the vine.

If any should so far deviate from good order in these respects as to bring reproach upon the Society, Monthly Meetings are at liberty to disown them.

## REMOVALS AND CERTIFICATES.

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WHEN Friends have a prospect of removing, they they should be careful not to suffer wrong motives to influence their conclusions ; and before such steps are taken as may close the way to receiving advice, they are advised to take the counsel of some of their experienced Friends, on the propriety of the proposed removal, particularly when they propose removing entirely away from Friends ; and Elders, Overseers, and other concerned Friends, when they hear of any inclining to remove, are to consider it their duty, in brotherly love, to counsel them to observe the foregoing advice.

When Friends remove, they should have a certificate from the Monthly Meeting of which they are members, recommending them to the Monthly Meeting where they are going to reside, expressive only of their right of membership and settlement of temporal concerns, as the case may require—to be founded on inquiry made by a committee appointed in each case for that purpose ; and the committee are not to confine their inquiries to the Monthly Meeting where the person resides, if there be reason to believe that his affairs are not settled in other places.

If the certificate be for an acknowledged Minister, it should so state.

It being considered as obviously of importance that such recommendation should take place without unnecessary delay, in order that the individual may come under the early notice and oversight of the Meeting within the limits of which he is residing, if the Friend does not himself apply for a certificate within six months from the time of his removal, the Monthly Meeting should forward one for him without such application.

When a certificate of removal is produced to the Meeting to which it is directed, it shall be the duty of that Meeting to accept it, unless there be some manifest obstruction; and when accepted, the Friend recommended by it shall be a member of that Meeting.

Removal Certificates should be forwarded for apprentices, and others under age, who are placed within the limits of another Monthly Meeting.

When a Meeting accepts a certificate, it is to inform the Meeting which issued it, of such acceptance.

Certificates of removal are to be preserved, by record or otherwise, by the Monthly Meeting accepting them; and each Meeting should keep records of all certificates which it issues.

## DEFAMATION AND DETRACTION.

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WHEN any are guilty of tattling, tale-bearing, reproaching, or speaking evil of others, or busily meddling with their affairs when not concerned, tending to excite strife or discord, or cause disesteem amongst brethren or neighbors; they are to be suitably treated with, and if they do not make satisfaction therefor, they should be disowned.

Friends are exhorted to act with due circumspection, that in their conversation and conduct amongst men, they may do nothing to the hurt or reproach of any; and should a Friend hear of a scandalous and injurious report of another, he ought to discountenance it by showing the reporter the evil and injustice thereof; and then, without further spreading it, if it appear expedient he should go to the person whom it concerns, or advise him of it, that he may have an opportunity to clear himself, if innocent, or make satisfaction if guilty: and should this private labor prove ineffectual, the Overseers ought to be informed, that he may be treated with consistently with our Discipline.



## INTEMPERANCE.

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IN consideration of the corrupting and ruinous effects occasioned by the importation, distillation, and sale of ardent spirits which produce intemperance, and lead to the impoverishment of many, the injury of the constitution and minds of many more, and the increase of vice and dissoluteness in the land; it is earnestly desired that none of our members may contribute to this great evil, by being concerned in importing, distilling, or vending ardent spirits, or using them themselves, except for purposes strictly medicinal, or selling their grain or other produce for the purpose of distillation.

If any shall so far disregard the concern of the Society and the labor of their friends, as to continue in any of these practices, or give way to habits of intemperance from any cause whatever, and cannot be brought to such a sense of their misconduct as to desist from it, they are to be disowned.

As wine, cider and other fermented liquors possess intoxicating qualities, and some of them pretty largely, their use has more or less tendency to the same evils as the stronger liquors. Friends should therefore avoid encouraging their use, manufacture, or sale, except for purposes strictly medicinal.

We would affectionately advise and entreat all of our Members to be careful in the use of intoxicating

liquors, even for medicinal purposes, lest the appetite grow upon them and they be ruined thereby, or should they escape themselves, their example lead to the ruin of others.

NOTE.—This article is not intended to apply to the use of such liquors in the arts, or for manufacturing purposes.

## TAVERNS.

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THE youth, as well as those of riper age, are cautioned to avoid the frequenting of hotels, taverns, and all other places of public resort, without lawful and necessary business, or for the indulgence of idleness and conversation; more especially places where intoxicating liquors are kept for sale.

At such places the unwary are liable to be exposed to evil company and unprofitable conversation, and to be betrayed into the use of strong liquors, by which many have been corrupted, both in principle and in practice, to the ruin of themselves and their families.

If any give way to these evil practices, they should be timely and tenderly treated with, in order to convince them of their danger.

## GAMING, DIVERSIONS, AND TOBACCO.

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FRIENDS are not to attend stage-plays, horse-races, places of music and dancing, or other places of diversion; nor lay wagers, nor be concerned in lotteries, nor practice any other kind of gaming; and should any be concerned in, or give way to either of these practices, and cannot, after tender labor in the spirit of restoring love, be brought to a due sense of their misconduct, Monthly Meetings should manifest their disunity with them, by separating them from the Society.

Friends are advised to abstain from the use of tobacco, both in public and in private.

## TRADE.

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THE manifestations of the Holy Spirit, when duly regarded, preserve from bondage to the spirit of the world; but the love and pursuit of worldly riches often lead into many dangers, and obstruct the work of religion in the heart. Many and interesting were the occasions on which the disciples of our Lord were warned against these dangers: "Beware of covetousness," said he, "for a man's life consisteth not in the abundance of the things that he possesseth." Again, in the parable of the sower, he urged upon them this striking simile: "He also that received seed among the thorns, is he that heareth the word; and the care of this world and the deceitfulness of riches choke the word, and he becometh unfruitful."

The apostle Paul, who urged upon Christians the importance of providing for the wants of their own households, was also careful to guard them against the dangers of worldly wealth: "Having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

How often have these evils been realized! And

how often when riches have been amassed by parents, have they proved as wings to their children, exciting in them pride and vanity, and carrying them into excesses and liberties inconsistent with the Gospel! Friends are therefore affectionately advised to be watchful in all their engagements, and not suffer their minds to be captivated by a desire for wealth.

We are reminded that "out of the abundance of the heart the mouth speaketh." If our minds are engrossed with the pursuit of wealth, and our hearts filled with the love of earthly things, our conversation with men will not have the "savor of life unto life." For to be carnally-minded is death; but to be spiritually-minded is life and peace. It is chiefly in our business intercourse that we are known to the world; and if, instead of humble followers of Christ, we appear before others as keen, and perhaps avaricious men of business, of what avail will be a good profession? Our practice and daily walk in these respects will mark our character, and exert a good or evil influence upon observers.

Friends are advised to be very cautious in contracting debts, or in undertaking pecuniary obligations. Strict integrity, frankness, and truth, are inseparable from a Christian course. Any attempt to obtain credit by withholding the truth, or by conveying to the mind of another a more favorable account of our circumstances than they deserve, is incompatible with the precept, "Whatsoever ye would that men should do to you, do ye even so to them."

In order that the service of our religious Society

may not be lessened, nor its reputation dishonored, by the imprudence of its members in their worldly engagements, let them be careful to avoid engaging in hazardous enterprises, or in business they do not understand, and extending their concerns beyond their ability to manage, and at the risk of others: and endeavor, on all occasions, strictly to perform their promises, and fulfill their contracts.

Let all content themselves with a plain and moderate way of living, consistent with our religious profession. When any amongst us err, or are in danger of erring, in these respects, let them be seasonably and faithfully admonished by Overseers and other concerned Friends.

It is urged as an important duty that Friends annually inspect the state of their affairs; and keep their accounts so clear and accurate, that they may, at any time, easily ascertain whether they live within the bounds of their circumstances.

When any find that there is danger of their not having sufficient property to discharge their just debts, they should immediately consult with some judicious Friends; and, if they advise it, without loss of time make their circumstances known to their creditors; and when it is apprehended to be necessary that the effects of a debtor be surrendered to his creditors, care should be taken that a just and equitable distribution thereof be made, avoiding the too common and injurious practice of paying, in preference to other creditors, under the plea of confidential debts, those who stand as sureties, or who furnish capital for business.

Friends are also advised against receiving preference as creditors.

When any persons, by living above their means, or from a want of punctuality in fulfilling their contracts, give Overseers or other concerned Friends sufficient cause to believe that they are declining in their circumstances, and likely to fail, it is advised that they be seasonably treated with; and if it appear requisite, counselled to call their creditors together without delay.

Cases of failure in business should be brought to the Monthly Meeting, unless they are attended with such circumstances as shall induce the Overseers, and other concerned Friends whom they are to consult, to be united in judgment that it is unnecessary.

When failures occur, and the cases are under the care of Monthly Meetings, committees appointed to visit the parties are to make due inquiry in what manner their accounts have been kept, and how their deficiencies have happened, and make a full and particular report, so as to enable the Meeting to form a correct judgment in the case.

When Monthly Meetings discover conduct which brings reproach on our religious Society, the offenders, after the extension of suitable labor, should be disowned, unless they condemn their misconduct in a satisfactory manner.

Friends are not to receive collections or bequests, for benevolent purposes, from persons who have fallen short of the payment of their just debts, although they may be legally discharged by the voluntary acq



of their creditors ; for, until such persons have discharged their debts, their possessions cannot, in equity, be called their own. When failures of this kind occur, and the debtors decline making further payments towards the remaining balances of their just debts, when of ability to do it, the Overseers, after extending the necessary labor, should inform the Monthly Meeting thereof, which ought to inquire the cause. If, after tender and brotherly examination, it should appear that their circumstances are such as to render it clearly advisable that a farther payment be offered to the creditors, or that the state of the debtors' affairs should be laid before the creditors, and the question submitted to them whether a payment should be made at that time, or deferred to a future day, let advice be given to them accordingly ; and, on their refusal, after the continued extension of tender labor, the Monthly Meeting is at liberty to disown them.

When Friends accept the office of trustee or assignee, they should be active in collecting the effects of the estate, and punctual in making speedy distribution.

When any in profession with us are about entering into partnerships in trade, they should keep in view the propriety and safety of connecting themselves with members of our Society ; but should any Friend become a partner with a person not in membership with us, and a failure in the performance of engagements, or neglect of the seasonable payment of just debts on the part of the said partnership, should

give reasonable occasion for a procedure at law ; in such a case, a creditor, who may be a member of our Society, shall be at liberty to proceed accordingly—it appearing very improper that the usual course of justice should be obstructed by any of our members connecting themselves with those who are not in profession with us.

Let all consider well the ground on which they become endorsers, or joint sureties ; lest for want of due consideration, any involve themselves and families in ruinous circumstances, and risk their own peace of mind.

## DIFFERENCES AND ARBITRATIONS.

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ACCORDING to Gospel order, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the Church."

Should differences arise between any members of our Society about their temporal concerns, according to ancient and comely order, brother ought not to go to law with brother, except from apparent and urgent necessity, as is hereafter expressed and limited, namely, the party thinking he has reason of complaint, is to speak in a calm and friendly manner, or, if he live at a distance too great to do it in person, he should write to the party by whom he thinks himself injured, or in danger of suffering in his just right—endeavoring by gentle means, in a brotherly manner, to obtain it; but if this orderly proceeding prove ineffectual, either himself, or, if he live at a distance, some friend to whom he may write and empower on his behalf, should take one or more of the Overseers or other judicious Friends, and in like manner make the claim; and the Friends accompanying the complainant, are to use their en-

deavors to have the matter justly and expeditiously settled between the parties.

Should the case appear to be a plain one, or a debt against which no reasonable objection is made by the debtor, they are to advise the party complained of to make satisfaction, without carrying it either to arbitrators or to the Meeting. But should there appear to be either unsettled differences in accounts, or cause for dispute, and they cannot effect a settlement between the parties themselves, they are to advise them to submit it to arbitration.

When a case is submitted to arbitration, the parties should enter into written engagements, or bonds in the usual form, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time. If either party refuse to do this, such refusal ought to be represented to the Preparative Meeting by the Overseers, or by the other party, if neglected by them; previous notice of which is to be given to the person complained of; and, provided the parties cannot, by the Meeting's care, be brought to an agreement, or to refer the subject to arbitration, the complaint should be carried from the Preparative to the Monthly Meeting, previously notifying the party complained of.

The first proceeding of the Monthly Meeting should be, to inquire whether the before-mentioned Gospel order has been duly observed; and if it has not, the complaint is to be referred back to the Preparative Meeting, and no notice of the subject taken on minute. But, should it appear that the necessary

care has been previously taken, the Monthly Meeting is to appoint a committee to have a conference with the parties, and to ascertain whether the case be attended with such circumstances as will justify the Monthly Meeting in advising it to be left to arbitration. Should this appear by the report of the committee to be the case, the parties are to be again advised to submit the subject to arbitration; and, if either of them refuse to comply, the Monthly Meeting, after the necessary labor with the person refusing, should proceed to disown him.

When a case of difference has been submitted to arbitration, the award ought to be final, unless it should appear notoriously evident that the arbitrators have materially erred in their judgment or proceedings, or have not given sufficient opportunity of producing the necessary evidence in the case. Where this appears evident to the Monthly Meeting, the Quarterly Meeting should be informed that the Monthly Meeting has a case before it, in which it desires assistance; and the Quarterly Meeting is to appoint a committee to sit with and assist the Monthly Meeting therein: and should it appear, on mature consideration, that there is cause for dissatisfaction, a rehearing is to be granted by the same on other arbitrators, and their award shall be final.

When arbitrators are chosen in any case, they ought, as speedily as may be, to appoint time and place, and attend duly to the subject, giving the parties and their witnesses a full and fair hearing in the presence of each other: they should avoid unne-

cessary delay, and make the award within the time appointed.

As there may be circumstances which would render it unreasonable to require a compliance with the before-mentioned procedure, such as, first, the party absconding, or leaving the country with the design of defrauding his creditors; or, secondly, when the time it would take to go through the Meeting might be a manifest damage to the creditor or claimant, as in cases of apparent danger of bankruptcy, and the party being largely in debt, and other creditors generally commencing suits, or otherwise securing their demands; or, thirdly, when, by the statute of limitation, a claim may be barred in law; or, fourthly, where a Friend becomes a partner with one not in membership, and a failure in the performance of engagements, or neglect of the seasonable payment of just debts on the part of said partnership; or, fifthly, when there may be danger of future damage to those who may submit thereto, as in the case of executors, administrators, trustees, or Friends who stand as security for those who are not in membership with us; it may therefore be necessary, and it is advised, that Monthly Meetings hold excused, such as shall appear to them to be thus necessitated to proceed at law: and the parties are cautioned to conduct themselves towards each other with decency and moderation, without anger or animosity; which will be a becoming testimony even in courts; and show that nothing but the nature of the case, and our common station with our neighbors,

under the laws of the land, will bring any of us there.

If any person in membership with us, shall arrest, or sue at law, another member, without proceeding in the manner hereinbefore prescribed, he shall be treated with for it; and, unless he make satisfaction, he is to be disowned.

It is advised that persons differing about temporal concerns, do, as seldom as may be, choose ministers for arbitrators.

And, as it is our duty to seek peace with all men, and avoid giving provocation or just offence to any, it is advised that Friends do not go to law with others not of our profession without due consideration, and having sufficient cause for it; manifesting, in contested cases, a decided preference for a settlement by arbitration.

Friends ought to give no just cause for others to go to law with them; but they should carefully comply with their promises and contracts; and when they have reasons for objecting to a demand, they should show a readiness to settle it between themselves, or to submit it to reference.

## APPEALS.

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IF any person be dissatisfied with the judgment of a Monthly Meeting, he may, after a copy of the minute of disownment is offered to him, notify the first or second Meeting thereafter, but no other, of his intention to appeal to the next ensuing Quarterly Meeting; and shall, with his notification, furnish a statement of the facts on which he relies in support of his appeal; which notification and statement the Monthly Meeting shall enter on its minutes, and appoint three Friends to attend the Quarterly Meeting with copies of the minutes relative to the case, and give such explanations as may be necessary.

The Quarterly Meeting is to refer the subject to a committee—omitting the members of the Meeting appealed from—who are carefully and deliberately to examine the whole proceedings in the case from its commencement, giving the appellant and the Monthly Meeting's committee a full hearing; and if they find the offence a disownable one, and the charge substantiated, and that the whole proceedings have been strictly in accordance with our discipline, they are to report it so to the Quarterly Meeting; and that Meeting shall affirm the judgment of the Monthly Meeting, and inform the appellant of the result.

But if it should appear that the offence is not a



disownable one, or that the charge is not sufficiently substantiated, or that any irregularity in the proceedings has infringed the rights of the appellant, the committee are to report in accordance therewith to the Quarterly Meeting; and the judgment of the Monthly Meeting should be set aside.

In all cases where the judgment of a Meeting is set aside, the ground of such decision should be stated; and if that ground be irregularity of proceeding only, the Meeting shall be at liberty to take up the case again, and correct its error.

Should the appellant be dissatisfied with the judgment of the Quarterly Meeting, and notify the next Quarterly Meeting, or the one succeeding it, but not afterwards, of his intention to apply to the Yearly Meeting for a further hearing, the Quarterly Meeting should record the notification, and appoint four or more Friends to attend the Yearly Meeting, with copies of the Monthly and Quarterly Meetings' minutes in the case; and the decision of the Yearly Meeting shall be final.

Appellants have a right to be present during the appointment of the committee in their cases; and objections which they may then make to persons nominated on the committee are to be attended to, and judged of, by the Meeting.

Appeals made to the Yearly Meeting should be presented on the first or second day of the sitting of that body: of which the appellant should be informed by the Committee appointed in his case by the Quarterly Meeting.

## P O O R.

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IN conformity to repeated Scripture injunction, and agreeably to the ancient practice of Friends, the poor amongst us claim, and ought to receive, our particular and tender care and attention. In order that competent assistance may be afforded to this class, not only by relieving their immediate necessities, but by aiding them in such business as they may be best qualified for, each Monthly Meeting should have collections made once a year, or oftener, as may be necessary, and the money placed in the hands of the treasurer of said meeting, for the exclusive purpose of assisting those of this description. And, as it is reasonable to expect, from the vicissitudes attending human life, that we shall always have more or less poor in our Society, amongst whom may be some who have a peculiar claim to our sympathy, having to struggle with accumulated difficulties to support themselves and their families, it is affectionately desired, that Friends may show a liberality proportionate to their means in contributing to this benevolent purpose.

In order that this concern may be carried more fully into effect, a suitable number of judicious men and women Friends, should be appointed by each Monthly Meeting, to inspect the necessities of the poor and those who may appear likely to require

assistance; and not only relieve their immediate necessities, but assist them in such employments as they may be capable of: in doing which, they are to proceed with great tenderness to the feelings of those who are the objects of their appointment; carefully avoiding any unnecessary disclosure of their names, or the assistance rendered them.

That Friends appointed to the oversight of the poor may be enabled to proceed in the manner above described, they should have the appropriation of the fund herein alluded to; and the drafts on the Monthly Meeting's treasurer, signed by as many of the overseers of the poor as the Monthly Meeting think proper, should not designate the individuals to whom assistance is to be, or has been rendered; but their proceedings are to be subject, at any time, to the inspection of a committee of the Monthly Meeting.

Overseers of the poor are to consider it their duty to give particular attention that the children of Friends in low circumstances be furnished with an opportunity of being properly educated for the ordinary duties of life.

## W A R.

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CONSONANT with the precepts and doctrines of the Gospel, which breathes peace on earth and good-will towards men, we have found it to be our indispensable duty to bear a faithful testimony against war. It is, therefore, affectionately enjoined on the members of our Society to demean themselves on all occasions in a Christian and peaceable manner; demonstrating to the world that they are uniform in profession and practice. Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war, underwriting on armed vessels, or being concerned in any company where such insurance is made, or in shipping, or ordering goods shipped, in armed vessels.

But should members of our Society be so unmindful of our Christian testimony against war as to bear arms either publicly or privately, or actively comply with military requisitions; should they be concerned in warlike preparations, offensive or defensive, by sea or land; pay a fine, penalty, or tax, in lieu of personal service; deal in prize goods, directly or indirectly; or be concerned in promoting the publication of writings which tend to excite the

spirit of war ; they should be tenderly treated with in order to convince them of their error in departing from this distinguishing principle of the Gospel dispensation : but if, notwithstanding this Christian care, they continue in the breach of our well-known testimony against all war, they should be disowned.

## OATHS.

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OUR testimony against Oaths is founded upon the following express and positive command of Christ: "Ye have heard that it hath been said by them of old times, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."—Matt. v. 33 to 37.

This testimony we also find was clearly held up, and emphatically enjoined, by the Apostle James upon his Christian brethren: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James v. 12.

Believing that no argument can invalidate prohibitions thus clear and positive, we are bound religiously to regard them.

But should any member of our Society so far disregard our testimony herein, as in any case to take or administer an oath, he should be labored with to convince him of his error; but if he should continue therein, he should be disowned.

## SLAVERY.

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As it has been, and continues to be, the concern of our Society to testify its disunity with the practice of enslaving mankind, if any of our members should be concerned in buying or selling, or should give away or transfer any negro or other slave, in such manner as to cause his service to be extended beyond the time limited by law or custom for white persons, they, together with those who accept of such gift or assignment, or hold any descendants of slaves transferred in the manner before mentioned, or hire any from those who hold them in bondage, or take them by indenture, or otherwise, unless their freedom be first secured, should be speedily labored with in a Christian spirit; and if they cannot be brought to such a sense of their injustice as to do whatever the Monthly Meeting shall judge reasonable and necessary to restore those injured persons to their natural and just right of liberty, they should be disowned.

Friends are desired to avoid any act by which the right of Slavery is acknowledged: but it is not hereby intended to debar them from the exercise of benevolence towards those who are held in slavery.

Friends who have youth of African descent under their care are reminded that it is their religious duty to give them useful and necessary learning to fit them for business, and to instruct them in morality and the principles of religion.

## ON FREE GOSPEL MINISTRY.

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As it is by the immediate teaching and influence of the Holy Spirit, that acceptable worship is performed, and gospel ministry brought forth; as this powerful influence is the essential qualification for the work; and as the gift is divine, the service should be faithfully and freely performed, without any view to reward from man, in accordance with the precept of our Saviour, "Freely ye have received, freely give."

Should any Friend be so regardless of this testimony as to give or receive anything as compensation for preaching, he should be faithfully labored with in love and tenderness, to convince him of, and reclaim him from, his errors; but if these brotherly and Christian endeavors prove ineffectual, and he persist in his unfaithfulness, the Monthly Meeting is at liberty to disown him.



## SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

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WE tenderly and earnestly advise all our members to practice the daily reading of the Holy Scriptures, in an humble reliance upon the Holy Spirit which gave them forth ; and we exhort parents and heads of families to seek for that ability which can alone enable them to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures ; and encourage them to the frequent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ—to endeavor to instill in the minds of their children a belief in these important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness.

Monthly Meetings are recommended to make an annual inspection to ascertain whether each family within its limits is provided with a suitable copy of the Bible ; and if any be found without such, the Meetings are to see that they are properly provided.

## DAYS AND TIMES.

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THE names in ordinary use of the days of the week, and most of the months, being of idolatrous origin contrary to the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful Friends and predecessors in the Truth, for the sake of which they patiently endured many revilings ; let not the reproach of singularity turn any aside from the simplicity of the Gospel, in denominating the months and days according to the numerical and Scriptural way of expression.

Believing that no religious act can be acceptable to God, unless produced by the influence of His Holy Spirit, our members cannot consistently join with any in observance of public fasts, feasts, or what are termed holy-days ; or such injunctions and forms as are devised by the will of man in these respects ; nor conform to the custom of illuminating houses, nor do any act as a mark of joy for victory obtained in war, or for any other occasion of public rejoicing.

Although we do not consider one day more holy than another, we do, in common with other Christians, agree in the appropriation of one day in the week to be particularly set apart for public worship, and for rest from temporal business.

The observance of this is of so much importance to the preservation of piety and virtue, and the neglect of it so evidently marked with irreligion, and frequently with immorality, that every reasonable consideration conspires to press the practice closely upon us, as affording an opportunity which many could not otherwise obtain, of receiving religious instruction and improvement, and of publicly performing that worship which is due unto "Him that made heaven, and earth, and the sea, and the fountains of waters."

We do therefore advise our dear Friends to be guarded against unprofitably passing their time on Firstdays, believing that good impressions have been lost by indulging in company on this day, when, if proper attention were paid to retirement, and to reading the Holy Scriptures and other books tending to religious edification and improvement, a real advancement would be experienced.

## SCHOOLS.

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As it is important that suitable Schools for the right education of our youth should be established, Friends are advised to cherish a liberal disposition, and to make such provision as may encourage well-qualified persons to engage in this arduous employment. For want of teachers of this description, there is reason to apprehend that children have sometimes been committed to the care of persons, whose example and influence have betrayed them into principles and habits which have had an injurious effect on them in more advanced life.

Friends should endeavor to procure teachers of our own religious profession, who are not only qualified to instruct the youth in school-learning, but to co-operate with the Society in its religious endeavors to excite in them a love of virtue, and to afford them the good example of a conduct consistent with our principles.

Friends are desired to be careful in the choice of suitable school-books, and to select such as are calculated to direct the susceptible and tender minds of youth in the pursuit of piety and virtue: and it is earnestly advised that the Holy Scriptures be frequently read in our schools.

For the promotion of these desirable objects, it is recommended to Preparative Meetings, or, when

their situation is such as to prevent it, to Monthly Meetings, to open subscriptions for permanent school funds, to be placed under the care of committees, in order that more attention may be given to the religious education of the youth of our Society: and it is earnestly desired that Friends may be increasingly impressed with the importance of this incumbent duty.

It is also advised that First-day schools, for Scripture instruction, be established.

## BOOKS.

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AGREEABLY to the directions given to the Representative Meeting to take the oversight of all writings proposed to be printed, which relate to our religious principles and doctrines, Friends who may have such publications in view, are to lay them before that Meeting for its advice and concurrence.

Should any of our members print or publish any writing, against the advice of the Representative Meeting, or which tends to excite disunity and discord amongst us, they should be treated with; and if they cannot be convinced of the impropriety of their conduct, and condemn the same to the satisfaction of the Monthly Meeting, they should be disowned.

It is incumbent on parents and heads of families to prevent, as much as possible, all those under their direction from perusing publications which may tend to weaken their confidence in the Christian religion, or which may excite doubts concerning the authenticity of the Scriptures, and those important truths declared in them; lest their inexperienced minds should be poisoned thereby, and a foundation be laid for the greatest evils.

It is also enjoined on all members of our religious Society, to discourage and endeavor to prevent the reading of plays, romances, and all other corrupting books and periodicals that have a tendency to awaken

and invigorate those evil propensities "which war against the soul," and which it is the duty of every Christian mind to keep in subjection.

Printers and booksellers in membership with us, are pressingly advised against printing, selling, or lending such books.

As it is of great importance that members of our Society, and others, should be invited to a perusal of the approved writings of Friends, it is recommended that suitable measures be taken for the establishment of libraries within the respective Monthly or Preparative Meetings; and that the catalogues of the libraries be revised once a year, with the view to making suitable additions thereto. Meetings are advised to adopt the proper means of giving publicity to the collection, promoting the circulation of the books, and affording ready access to them to all who may wish to peruse them, whether members of our religious Society or not.

## SUFFERINGS.

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As FRIENDS are sometimes brought into suffering, in support of our Christian testimonies, they are tenderly advised and exhorted, when requisitions repugnant to our principles are made, that they do not, by any indirect means, attempt to evade them; but in the spirit of meekness, patiently and cheerfully submit; for by such a temper only, we can show that we suffer for conscience' sake.

Friends should keep an accurate account of their sufferings, specifying the sum, the time when taken, for what, and by whom; to be handed to, and carefully inspected by, a Committee of the Monthly Meeting; and, if approved, the particulars are to be recorded in a book kept by the Meeting for that purpose; the statement of the amount, and the cause for which it was taken, are to be sent from the Monthly to the Quarterly and Yearly Meetings.



## CIVIL GOVERNMENT.

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LIBERTY of conscience being the common right of all men, and particularly essential to the well-being of religious Societies, we hold it to be incumbent upon us to maintain it inviolably amongst ourselves; and therefore exhort all in profession with us to decline accepting any office in Civil Government the duties of which are inconsistent with our religious principles.

Friends are advised to demean themselves circumspectly towards all men, to avoid political controversies, or giving just occasion of offence to those in Government. If we dwell under the influence of the peaceable principles of the Gospel, our testimonies will be preferred to every other consideration, and the offices of profit and honor in Government will not be sought for.

## BIRTHS, DEATHS, AND BURIALS.

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MONTHLY MEETINGS are annually to appoint a Committee, of which one or more should be from each Preparative Meeting, to collect an account of all the births and deaths of members which have occurred within their respective limits, during the preceding year; to be by them handed to a Friend appointed by the Monthly Meeting, to record them in a book provided for that purpose.

The form of record is as follows, viz. :

### BIRTHS.

Names of Children.	When Born.	Names of the parents.	Their residence.
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### DEATHS.

Names of the deceased.	When deceased.	Age.	Parents' names.	Late residence.
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That burials may be accomplished in an orderly manner, Monthly Meetings are directed to appoint a committee to attend those of our Society, and the funerals of those not in membership with us, who are to be interred in our grounds. Permission for the interment of the latter is to be obtained from

this committee; which is to see that they are conducted with that gravity which becomes these solemn occasions. This committee is also to take care that our burial grounds are properly enclosed and kept in decent order.

Friends are to avoid the vain custom of wearing or giving mourning habits, and all extravagant expenses about the interment of the dead; and they are not to erect grave or tomb-stones exceeding one foot in height above the surface of the ground, sixteen inches in width, and six inches in thickness; said stones to be entirely plain, without any ornament, and to have nothing inscribed or cut upon them excepting the necessary names and dates.

## WILLS AND DONATIONS.

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It is advised that Friends be provided with Wills, and be careful to renew them as often as occasion may require, and to dispose of their property according to justice ; that it may tend to their satisfaction and peace, and to the promotion of harmony in their families. They are advised, on such occasions, as a prudent measure, to consult some of their judicious friends with respect to the disposition of their estates.

The making of suitable Wills in time of health may prevent the subject from claiming attention on a sick-bed, when the mind should be relieved from all worldly concerns.

Persons employed to draft Wills should be of good repute, and have a competent knowledge of the subject. It is advised that Wills contain a clause empowering executors to compromise, or submit to reference, all disputed matters relative to the estate ; and executors and administrators are to have a full, clear, and perfect inventory of the estate made out, as soon as it can be conveniently accomplished.

As much may depend on the confidential trust of executorship, both with respect to a due care of the property, as well as the education and welfare of children in their minority, Friends should be careful in whom they place that important charge.

All concerned in Wills and settlements are advised to a punctual and faithful discharge of their respective trusts, according to the intent of the donors or testators.

Meetings concerned in any charitable gifts, legacies, or bequests, for the use of the poor or other purposes of the Society, should take special care that they be not appropriated to any other use than such as the donors, or testators, have directed or enjoined, by legal settlement, will, or testament.

Friends are advised in disposing of their estates by will, to consider the propriety of applying a portion thereof to the use of the poor, for establishing and sustaining schools, or for other benevolent or useful purposes; and of placing their bequests under the immediate care of the Society. To aid them therein, the following form of a bequest is inserted :

#### FORM OF BEQUESTS.

I give and bequeath (or, if it be land, I give and devise) unto A. B., Clerk, and C. D., Treasurer for the time being, of the Monthly Meeting of the Religious Society of Friends, of —————, and their successors in office, in trust (if for the poor, say “for the relief of poor Friends, and the assistance of those in limited circumstances,”—if for Schools, say, “to be applied for the use and support of Schools” —or if for any other benevolent or useful object, state clearly for what purpose,) within the limits of said Meeting, to be applied by said Clerk and Treas-

urer, and their successors, under the direction of said Monthly Meeting, for the purpose aforesaid ; and if the said Monthly Meeting should be discontinued, the said bequest (or devise) is to go to the Quarterly Meeting to which the said Monthly Meeting belonged, for the same purpose.

## MEMORIALS.

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To COMMEMORATE the lives of the righteous, is a tribute due to their memory, and may prove an incentive to the living to emulate their virtues. Should a Monthly Meeting prepare a Memorial concerning a deceased member, it may be sent to the Quarterly Meeting; and should the Quarterly Meeting, after careful attention, approve of it, it is to be forwarded to the Representative Meeting for inspection and correction, and then be laid before the Yearly Meeting; unless the Representative Meeting should, in some instances, deem it inexpedient.

In preparing Memorials of persons, who, on the near approach of death, refer to their early life as furnishing cause for regret and uneasiness, care should be taken that the circumstances referred to should not be so entirely kept out of view as to cause discouragement on the part of those who are conscious of errors and transgressions, from which the persons to whom the Memorials allude, would seem to have been exempt.

## TITLES OF LANDS.

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It is recommended to Quarterly, Monthly, and Preparative Meetings to make timely and careful inspection into the titles of Meeting-houses, Burial-Grounds, and other estates, which have been vested in trustees for the use and benefit of the Society, or of any of its Meetings; that in case the death of any trustees or other circumstances should render it necessary, seasonable care may be taken to appoint others to the trust; that future difficulties, and the risk of being deprived of such estates, may be avoided.

Quarterly and Monthly Meetings are to keep correct records of all such trusts and conveyances; and, when necessary, to have them recorded in the Records of the County in which said estates may be situated; they are also to keep a clear and regular account of the place where, and the persons with whom the papers, minutes, and records, belonging to our religious Society, are deposited; and due care should be taken to lodge them with suitable Friends.



## AN ACT

*In relation to Trusts for the benefit of the Meetings of the Religious Society of Friends.*

Passed, April 17th, 1839.

The People of the State of New York represented in Senate and Assembly do enact as follows:

§ 1. All deeds or declarations of trusts of real or personal estate, heretofore executed and delivered to any person or persons, in trusts, for the use and benefit of any Meeting of the Religious Society of Friends, and the trusts thereby created or declared, shall be valid; and the legal estates may be transmitted, and the trusts so created or declared may be continued and pursued, so long as may be required for the purposes of the trusts, by conveyances from the trustees named in such deeds, to other trustees appointed by such Meeting, and by conveyances from them to others, appointed in like manner or otherwise, according to the directions of such Meeting.

§ 2. Trusts of real or personal estate for the benefit of any Meeting of the Religious Society of Friends, may be hereafter created for the use of such Meeting, according to the regulations and rules of discipline of said Society; and the legal estate of any property, so held in trust, shall be vested in the trustees and in those to whom such property may be conveyed in trust, by the appointment of any such Meeting, so long as may be required for the objects

and purposes of such trusts ; but nothing contained in this act shall be so construed as to impair or diminish the rights of any person, Meeting, or association of persons, claiming to be a Meeting of the Religious Society of Friends, which such person, or Meeting, or association of persons, claiming to be a Meeting as aforesaid, had either in law or equity, to or in any real or personal estate held in trust for the use and benefit of any Meeting of the said Religious Society, prior to the division which took place in said Religious Society, at the Yearly Meeting held in the City of New York in the month of May, in the Year of our Lord, One Thousand Eight Hundred and Twenty-Eight ; and nothing in this act contained shall authorize any real or personal estate to be held in trust for any Meeting of such Society, the annual value or income of which shall exceed five thousand dollars.

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